

# THE CHRISTIAN SPECTATOR.

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For the Christian Spectator.

### *On Purity of Heart.*

RELIGION is designed to operate powerfully on our whole moral constitution. While it fills the heart with the love of God, it should also exalt and purify our motives of action. While it calls forth the tear of penitence, and lifts the soul in fervent prayer, it should also soften the moral sensibility, sweeten the temper, and sanctify our most secret thoughts and purposes. Too many persons are prone to take narrow and partial views of this subject. How seldom do we hear the sentiment expressed, for example, that a pious man should also be an amiable man, and yet who will deny that religion should add a new loveliness to the character? Who will deny that it should soften the heart, and sweeten the temper? That religion should be held in low estimation, which does not only make one a better, but also a lovelier man than his neighbour. I would not imply by this remark however, that there is any thing of piety or of real moral excellence in our amiable constitutional feelings, for such feelings form a part of our nature, and are born with us. But wherever religion has wrought powerfully on the whole character, it will inevitably subdue the roughness of our dispositions. And when you tell us that a person has a deep sense of divine things, a strong and abiding faith, an ardor of hope and of joy, and a strength of charity which will triumph over all obstacles, we must also ask for something of a lovely and heavenly temper—some-

thing of meekness, of tenderness, of humility, of gentleness, of placability. Labour may prepare the soil, but it must be followed by the gentle dews of heaven, before the plant will take root, and flourish, and bear fruit. The Christian character should present an assemblage of moral beauties, and while we yield the good man our respect, he should also command our affections. Our Redeemer was the perfection of what is amiable, as well as of all that is great and good. The moral beauty of his character throws the loveliest charms of nature into the shade, and he who has not a heart to relish it, gives evidence of a deplorable state of moral and religious feelings.

No one will deny that religion should purify our most secret thoughts and feelings. No one will deny that our most secluded meditations should flow in a purified channel, should be unstained with improper desires, and aversions, and that our inmost feelings should be hallowed by an abiding sense of our responsibility, and of our constant exposure to the inspection of an omniscient God. The same is true of what should be the cast of our familiar conversation, for this is a sure index of our prevailing dispositions. Like the countenance, it will speak the language of the heart. When, for example, I meet with a person who is forever complaining of the troubles and vexations of life, I am apt to suspect that he has not yet learned to be habitually resigned to the allotments of Providence. Or if he is incessantly talking of the trivial occurrences of the day, and that with the gid-

dy spirit of a mere man of the world, or if he makes it the great employment of his social hours to exhibit the foibles and faults of his friends, or if he is constantly dropping his cold, unfeeling sarcasms, and giving a sombre tinge to every object which falls in his way, or if he enjoys nothing but the keen spirit of disputation, I am apt to suspect that religion has not wrought powerfully on his heart. The beauty of the consistent christian character is not marred by such blemishes. I would not imply by such remarks however, that our conversation is always to turn on religious topics. There are certain persons, who seem to think that almost every thing short of revivals of religion, of convictions and conversions, of missionary societies and good preachers, is a sort of profanation. One would conclude from the tone of their remarks, that religion, in their estimation, is but little more than a kind of process for making a christian, and not a permanent conformity of the heart and life to the will of God. We hear enough of his awful despairings of salvation, of his burning zeal for the conversion of sinners, and of his willingness even to die in the cause of his master,—and all this is commendable; but how seldom do we hear that he bears around with him a softened heart, a heavenly frame of mind, a lovely exemplification of the christian character. How seldom do such persons speak of that deep and almost overwhelming sense of a present God—how seldom of that perfect singleness of mind, that all pervading influence which exalts and purifies and sweetens the affections—how seldom of a high and holy elevation of purpose, that living daily and hourly with an eye fixed on duty—how seldom of meekness and gentleness of demeanour, and of a diffusive good will—how seldom of contentment and satisfaction amid all the disadvantages of our individual condition, and of that gratitude, which, is continually sending up a holy incense to Heaven for the daily and hourly enjoyments

of life—how seldom of that benevolence, which shines as steadily as the sun in the firmament, and warms and enlivens every object which falls under its influence—how seldom of a disposition to put a favourable construction on the motives and character of our fellow beings—how seldom of that setting a pure example, which draws within its influence those who have hearts to be touched with the love of moral beauty, and which repels the abandoned sinner from its presence, and fills him with shame and anguish in view of his own character—how seldom in fine, do we hear of aspirations after high attainments in holiness, triumph over the most powerful temptations, and labour after conformity to the holy image of his master and his God.

It is not enough that we occasionally form a magnanimous resolution, and under the cover of this mantle of charity, pursue our daily employment without any further trouble about the motives of our conduct. Many seem to suppose there is a sort of sanctifying influence surrounding every good motive, and spreading over a wide extent of moral conduct. Thus if I resolve at the beginning of the week, to pursue a course of conduct to the end of it, which will best promote the good of those with whom I am connected, and redound the most to the glory of God, and if my conduct actually corresponds to the resolution; it would be supposed, let the daily and hourly intervening motives be what they may, that my life is adorning my christian profession.

But this wide spreading, sanctifying influence of occasional resolutions is difficult of comprehension. Put them down for what they are worth, but give them credit for no more. For my part, I know of nothing satisfactory to a conscience enlightened by revelation, in our daily, nay in our hourly conduct, which does not spring *immediately* from a holy motive. The christian is not to be borne along in his course through life, by a gale which now blows and now dies away,

nor is he to float indolently along on the tide of habit, nor yield to the impression of every surrounding object. He is to be under the constant guidance of a holy sense of duty. This should operate as steady and as uniformly as an unchanging law of nature. It is this which should give life and energy to his whole moral constitution, which should vivify every portion of his soul, and convert the slightest act of his life into holiness. It should bend to its plastic influence the strength of his animal feelings; it should subdue and chasten his rebellious passion; it should open a never failing fountain in his soul, of streams which will gladden the surrounding community, and spread a moral verdure over the whole sphere of his action. Nay it should send life into the intellect, and bend its sturdiest powers to the accomplishment of good purposes. The imagination too, should stoop to this controlling influence, and every other power, speculative as well as active, should submit to its sovereign sway. A mind thus regulated—a heart thus exalted and thus purified, will move in an elevated sphere, and in its pilgrimage on earth, drink in largely of the spirit of heaven.

This is not morality, it is religion. The difference between morality and religion is this—the former dispenses with motives, the latter assigns to motives their essential importance. Two persons may perform precisely the same external acts, and continue to do it for a great length of time, and yet the one may be a cold hearted sinner and the other an excellent christian, and the reason is, that what the former does from a regard to his own interest, the latter does because his duty and the will of God require it. You may display before us a long life of common honesty, of common decency, and of common humanity, and yet if religious motives be wanting, it is but dross in the sight of God. Purity of motive would convert it into gold. It would breath life into mere morality, and turn what had else been a rou-

tine of worthless performances, into the beauty of holiness. How sad the reflection that a life actually spent in doing good, but from wrong motives, should thus be thrown away, while a heart filled with the love of God and of man, would have saved every portion of it and given it an immense moral value.

Would we be blessed with a purity of heart, we must pray to God for the purifying and sanctifying influence of his spirit. We must pray for strength to withstand temptation, for a blessing on our afflictions, and every trial; we must pray for grace to quicken and animate us in our aspirings after higher attainments in christian excellence. In all our prayers however, it should be remembered, that unless we have shewn ourselves disposed to use the grace already imparted to us, and unless we ask for more because what has already been granted, if we may so speak, has been applied to good purposes, we shall in vain hope to receive. A soul which neglects the gifts of God, which have flowed in upon it, cannot feel the want of more, and without this sense of want no prayer was ever made with sincerity and earnestness. Let the christian then look back on his past life and ask himself, have I availed myself as I ought of the means of grace? have I struggled with temptation and mortified my lusts? have I subjected my mind to the influence of truth, and found by experience that it is the power of God to salvation? have I aimed at high attainments in holiness, and pressed towards the mark for the prize of the high calling of God in Christ Jesus? have I habitually retired from the glare and bustle of the world, to commune with my own heart; to fix a steady eye on my sins; and have I felt, habitually felt, an ingenuous sorrow; and when I have prayed for forgiveness, have I sincerely and deeply felt my need of it? Has the burden of my transgression come over my soul with an almost overwhelming weight, and has it called forth the secret tear, and shed a sadness over

my hopes and my joys? If a man has never known the bitterness of a really penitent heart, if he has never struggled to be delivered from his corruptions, to throw off all deadly sluggishness, and to mount up with wings, as eagles above the vanities and grossness of the world, to inhale a purer atmosphere, how can he expect to draw from heaven a new blessing, and hope for that purification of the heart and the life, which alas, he might already have attained had he not been disposed to slight the gifts of God, and grieve the Holy Spirit.

Among the subordinate means of grace by which our good purposes may be strengthened, and our hearts made better, the writer has been accustomed to set a high value on religious biography. The lives of men of distinguished piety—of men whose hearts were pure and whose lives exhibited a lovely picture of genuine goodness, shew what high attainments we may make ourselves. They shew us the powerful, transforming influence of religion on the heart—how it will kindle a holy love to God and to man—how it will lift the soul above the vexations of life, and shed over it the serenity and purity of heaven—how it will nerve the arm of practical goodness, and convert the whole life into a series of beneficent actions. We read and admire, and if our hearts are so softened by religious influence as to be susceptible of such impressions, we can hardly fail to catch a portion of the spirit which breathes in the page before us, and to feel a warm tide of holy resolutions and of aspirations after higher attainments. There is withal, a soothing influence spread over the mind which is highly favorable to religious impressions. Our anxieties are hushed, and a train of calm emotions finds its way through the soul. We love the character which presents so mild and heavenly an aspect, and we seem willing to forfeit all that we possess, could we be moulded into the same frame of temper ourselves.

Many Christians are little aware how much their christian character

is to be perfected, under God, by the diligent cultivation of purity of mind. It belongs to us to regulate our own habits of thought and association, and if these are permitted to run uncontrolled, they will inevitably catch a stain from those impurities of the world, which would sully the soul of the best Christian. It is observed by a celebrated divine that “perhaps every man living has a particular train of thoughts, into which his mind falls when at leisure from the impressions and ideas that occasionally excite it; perhaps also the train of thought here spoken of, more than any other, determines the character. It is of the utmost consequence therefore that this property of our constitution be well regulated.” He then goes on to observe that “in a moral view, I shall not, I believe, be contradicted when I say, that if one train of thinking be more desirable than another, it is that which regards the phenomena of nature, with a constant reference to a *Supreme intelligent Author*.” This must be admitted to be a happy thought. In our leisure moments we are frequently walking amid the works of God, and how easy it must be, it would seem, thus to form a habit of association, which would, as it were, connect the heavens and the earth. The agency of God appears in every surrounding object. It spreads the beauties of the landscape; it lifts the mountain and precipitates the torrent; it gathers the storm and darts the lightning; it unfolds the mild splendors of the evening firmament; it wakes the song of the feathered tribe; it clothes this enchanting season of the year in verdure, and makes the heavens and the earth rejoice together in the resurrection of vegetable life; it sends forth the herd to enjoy their repast upon the hills; it calls forth man from his winter retreat to the cultivation of the earth, and spreads around him the overflowing bounties of heaven. Every object which meets the eye thus leads to profitable contemplation. Here then is another purifying influence of which the Christian

should avail himself, and one which is equally delightful and profitable. The pleasures of taste may mingle with the pleasures of religion, and while the taste itself is elevated and refined, the heart is softened and brought nearer to God. There is a sort of sympathy established between the mind and external nature. By accustoming ourselves to dwell on the cheerful scenes around us, a sort of kindred spirit attaches itself to the soul. We insensibly gather up the lineaments of surrounding objects, and impress them on our own minds. If the dark side of things is most likely to attract our notice, we contract a peevishness of temper, and a dissatisfaction with our allotments in life.—The fairest flower is made to distil, not honey but poison; and the loveliest disposition may thus become vitiated. But reverse the object, and make us familiar with its brighter side, and we gather beauty and sweetness from its charms. A mildness and a cheerful serenity of temper steal upon us, and we imbibe a tone of character extremely friendly to moral and religious improvement. Thus the person who delights to wander amid the lovelier scenes of nature,—and as the silence of the evening approaches, and the mild glories of the sky begin to display themselves, walks out to participate in the sweet serenity of the scene, as he dwells on the enchantments around him, is insensibly borne above to the holy habitation of that glorious intelligence which unfolds the scene and kindles all its beauties. A mind which is habituated to such contemplations, is in a much fitter state to receive moral and religious impressions, than the cold earth-born spirit of one who is touched by no exhibitions of beauty or sublimity, however striking; so that while we are accustoming ourselves to dwell on the beauties of nature, we are not only gathering a rich harvest of religious impressions, but are rendering our hearts more susceptible of all that is lovely and good. Q. X.

## A SERMON.

EXODUS, xx. 5, 6.—*For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

This text is a part of the message, which God, by his own mouth, delivered to Israel from the midst of the thunderings and lightnings of Sinai. It comprises the reasons, which he was pleased to annex to the second commandment in the decalogue. As a God highly concerned for his own honour, he utters, in this commandment, his eternal prohibition of all idolatry. Every approach to this sin, he considers as an overt act of rebellion against him. And he declares it as his purpose, that his indignation shall follow, to future generations, those who by this or any other sin, shall commit iniquity; and that his mercy shall be extended in the same manner, to those who love him and delight in his statutes.

The text plainly contains this proposition, that *God deals with children in some sense, according to the character of their parents.*

By the expressions, “Visiting the iniquity of the fathers upon the children, and showing mercy to thousands of them that love me and keep my commandments,” we must understand, that children, are in some way, so connected with their parents that they are involved in the judgements which God dispenses to men.

But by these expressions we are not to understand, that children shall, in all cases, sustain the same *moral character* with their parents.

There is a sense, it is true, in which parents and their children sustain an identity of moral character. By nature, all, both parents and children are sinners. But this is rather the effect of the original apostasy, and the divine constitution with reference to the continued derivation of sin,

than the result of the administration of the divine government with reference to a particular case. When God declares that he will visit the iniquity of wicked parents upon their children, and show mercy to the future generations of the godly, we are not to understand him as declaring that the wicked parent, in consequence of his iniquity, shall never see a pious child; and that the righteous parent shall never see an ungodly son or daughter among his offspring. This is not the plan of the divine procedure. In whatever way God may execute judgements upon the children of impious parents, or bestow mercy on those born of his own household, he certainly does not, in consequence of the sins of the one, decree, that their children shall in *all cases* be so visited in judgement, for the iniquities of their fathers, that they shall all live and die the enemies of God: nor does he in consequence of the righteousness of the other, decree that their children shall all of them be made heirs of glory. Jeroboam, the son of Nebat, king of Israel, was a great sinner. His iniquities provoked God to cut off with one exception, his whole house from the face of the earth. Yet wicked as he was, one child of his, belonged to the family of God and is now rejoicing before his throne. Of Abijah, the son of this king, it is written, "For he only of Jeroboam shall come to the grave, because, *in him there is found some good thing towards the Lord God of Israel* in the house of Jeroboam." Abijah was a wicked king of Judah. Of him it is written, "And he walked in all the sins of his father which he had done before him, and his heart was not perfect with the Lord his God, as the heart of David his father." Yet Asa, one of the best kings that ever swayed the sceptre of Judah, was his son.

On the other hand, many parents, eminent for their piety, have seen the children of many prayers, forsaking God, contemning his authority, and against prayers and tears, and coun-

sels, and admonitions, hastening to final ruin. In the family of Abraham, the *father of the faithful*, was an Ishmael whose hand was against every man.

In several instances, with which the scriptures furnish us, and in many within the sphere of our own observation, have facts similar to these occurred. We see around us, the impious man, sometimes the father of a pious son or daughter; and the godly father sometimes weeping over the sins of some of his offspring. Now all these facts certainly show, that whatever may be the manner in which God deals with children as connected with their parents, it is not certain that they will in all cases sustain the same moral character with their parents.

Again: by the proposition that God deals with children in some sense according to the character and conduct of parents, it is not meant that the children of wicked parents are punished in this, or in the future world, strictly for the sins of the parent; or that the children of the godly are received into favor with God in this world, or justified in that which is to come, strictly speaking, on account of the righteousness of the parent.

Nothing is more certain than that God is perfectly just in the administration of his government. But if it be true that in visiting the iniquities of wicked parents upon their children, and in showing mercy to the children of those who love him, God inflicts the punishment due to the iniquitous parent upon the child or children who are perfectly free from guilt themselves; or shows complacency in the character of the child of a religious parent, (which child is by nature an offender against God, or which by open violation of the divine law, is also guilty of overt sinful actions,) purely on account of the holiness of the parent; if this be true, it is impossible to reconcile the administration of God, with any notions which we have, or can have of justice, and

grace, or with the word of God. The truth is, justice requires that the transgressor should be punished, and that the innocent should not be condemned. And it is in accordance with all our ideas of things, that merit and demerit are always personal. No one can be blameable for an action committed by another, of which he was ignorant, and to which he was in no sense accessory, nor can any one be worthy of praise for the conduct of another, of which he was always ignorant, and in which he had no agency. The parent and the child are distinct persons: and to punish the one for the conduct of the other, in which he had no concern or agency, is to make the sins of one the sins of another, (even while the other is perfectly innocent,) and is as palpably unjust, as to punish the reader of this discourse for the sins of the writer; and to reward the one for the virtue of the other, amounts to the same palpable self-contradiction and injustice. From the nature of things then, it is plain, that God does not punish or reward children, strictly speaking, for the sin or holiness of the parent.

The scriptures present this subject in the same point of light. During the captivity of the children of Israel in Babylon, they adopted it as a proverb, that they were suffering, not for their own, but for their father's sins; and that God in thus afflicting them was unjust. At this time, God sent unto them his prophet Ezekiel to vindicate his character against the aspersions which they were thus bringing upon it. "What mean ye, that ye use this proverb concerning the land of Israel, saying, The father's have eaten sour grapes, and the children's teeth are set on edge? As I live saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the *soul that sinneth it shall die.*" The character of a righteous man is then described, and it is declared of him, that "he shall

surely live." He then proceeds to declare, that if this righteous man, shall have a son of a contrary character, that this son "shall surely die, and his blood shall be upon him." God next declares that if this wicked man shall have a son "that seeth all his father's sins which he hath done, and considereth and doeth not such like, he shall not die for the iniquity of his father, he shall surely live." The Israelites are then represented as introducing the text which stands at the head of this discourse to prove that the prophet did not understand the word of God as well as they did, and that after all, they were suffering, not for their own, but for their father's sins. "Yet ye say, Why? Doth not the son bear the iniquity of the father?" God then, (in the 20 v. of this chapter) makes the following reply to this quotation and application of his own word. "The soul that sinneth, it shall die. The son shall not *bear* the iniquity of the father, neither shall the father *bear* the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Still however there must be a sense in which God deals with children according to the character and conduct of parents, or the text must be destitute of meaning. It may therefore be observed.

1. That although there may be *many exceptions*, according to the sovereignty of God, yet it is a *general rule*, in the providence of God, that children shall by way of natural consequences, *ordinarily* form their habits according to the model presented to them in the character and conduct of their parents, so that their character and conduct will, *in most, not in all cases*, resemble those of their parents.

It is manifestly a fact, known by observation and experience, and that it is the ordinary mode of the divine procedure for God to give up the children of wicked parents, to imbibe the principles, and follow the example of their parents; and to use the

influence of the example and feelings, and exertions of pious parents, as the means of bringing their children to the knowledge and acknowledgment of the truth as it is in Jesus.

Thus God visited the iniquity of Jeroboam as a father, upon all his children, with the exception of Abijah. They were left of God to follow their own choice, and to walk in the steps of their father. Like him, they rebelled against God; like him they became idolaters:—like him they sinned, and like him they died. And thus it is generally the fact, that impious and vicious parents, by their precept and example, form the character of their children on the model of their own feelings and conduct. The children of profane parents catch the language of blasphemy from the lips of a profane father. From his fearlessness of God, the son soon learns to trifle with, and abuse, and condemn the authority of Jehovah. The father curses; and the son responds in blasphemy. The father leads the way; and the son follows on to hell. Is the parent indolent? The children usually sustain the same character. The parent loves his ease, and the child soon learns to love it. The parent, declares it his maxim, that ease is better than industry; and the child readily responds, “Yet a little sleep, a little slumber, a little folding of the hands to sleep.” Is the parent a drunkard? The child soon becomes familiar with that object of abhorrence to all good men,—a drunken man. He readily acquires a fondness for the cup,—looses the sense of shame once associated with the name of intemperance,—throws up the reins to appetite,—reels through the same course through which his father reeled, and plunges like him into woe. Thus it is, in every species of vice. Now these children, forming their character from the principles and examples of their parents, will probably, in the same manner, entail the same character upon their children, and they on theirs, and thus down to the third, and fourth generations, ini-

quity and inafmy may be communicated in a way of natural consequence, by the iniquity of the parent. How many generations, of swearers, liars, drunkards, have you seen issuing from one stock, and yet all following their *own choice*, and consequently making their crimes, *their own sin*? Now if an impious household is a judgement on wicked parents, it is plain, that in this way, God may, and frequently does visit the iniquity of fathers upon children, to succeeding generations.

On the other hand the children of pious parents, following their example, are usually sober in their habits, and orthodox in their sentiments. The pious parent instructs, and prays for his children. By these means they are ordinarily confirmed in the belief of the great truths of the gospel. The pious parent leads his children to the house of God, and thus brings them within the influence accompanying a preached gospel. And in this manner, God may, and frequently does make the pious parent the means, by way of natural consequence, of bringing down mercy on his children. These children being the servants of God, will probably perpetuate the influence of godly example upon their children; and thus succeeding generations may receive mercy, at the hands of God.

Now God is certainly no less sovereign in bestowing his mercy in this manner, on the children of pious parents, than he is, in bestowing it on those of profligate transgressors.

2. Another way in which God deals with children according to the character and conduct of parents, is, that the children share in the judgements inflicted, and the mercies bestowed, on their respective parents. The judgements which God sends upon wicked parents in this world are many; and numerous are the mercies, which he bestows on those parents who belong to his household. In these judgements the children of the wicked, and in these mercies the children of the

godly, even while unregenerate, almost necessarily participate. The vicious parent invites, and generally in a greater or less degree, groans under the rod of the anger of Jehovah. The idler, the gamester, the drunkard, are usually deprived of their wealth, their reputation and their influence. Their children share in the infamy and misery of the parents resulting from these dealings of God. The idler brings want upon himself, and the connexion in which his children stand to him, involves them necessarily in the suffering which he endures. From the hand of the drunkard, God usually wrests his property and his credit. His sin destroys his fortune, his reputation, his faculties, the peace of his family; brings disease and death upon him, and ruins his soul forever. Now in all this train of evils, which in the providence of God comes down upon the drunkard, his children are usually deeply involved.

The children of wicked parents also, through the influence of their precepts and example, often harden their hearts against God, and sink with their parents at last, to everlasting ruin. The aggravated rebellion of a parent against God, may provoke Him to give up that parent to perpetual hardness of heart, and blindness of mind. In this case he will live in stupid contempt of God, and die without hope. All his influence will be on the side of error and of sin. This stupidity, and this contempt of God, in the parent, may be, and often is the means of leading the child through the same course of conduct to the same point of abandonment. He has seen his parent live a sinner, and die unconcerned. He follows in the way his father led;—like him he adds sin to sin;—like him he hardens his heart;—like him he destroys his conscience;—like him he is at length given up to judicial hardness; and like him too, he makes haste to hell. This child may poison his children by the same dreadful process; they, heirs, and at the day of judgment

four generations may be driven together into outer darkness, in consequence of the iniquity of the first father in the series. This punishment, these children having voluntarily sinned, as their fathers sinned, will themselves, personally deserve; and therefore, though they suffer in consequence of their fathers' iniquity, they will acknowledge the justice of the sentence which dooms them to the tortures of the second death. By following voluntarily the sinful example of their fathers, they constitute themselves sinners; so that whatever they may suffer in this, or in the future world, in consequence of the parent's iniquity, they suffer in truth, not for their fathers', but for their own sins.

On the other hand, the children of the righteous frequently share in the blessings which God bestows on their parents. He preserves their parents from the vices by which the ungodly are enslaved; and in this preservation of the fathers, the children are preserved from infamy, frequently from penury, always from the miseries of domestic contentions and broils; and at length from weeping in hopeless regret over the ashes of a departed father or mother. They share too in the means of religious instruction; in the prayers of those who have an interest at the throne of grace, and often in the awakening and sanctifying influences of the Holy Spirit by which they are trained for usefulness in the world, peace in death and final triumph over sin and hell.

Now although all this good comes upon these children in consequence of the parent's piety, yet it is not because the piety of the parent *is the price* by which these mercies are obtained: the Lord Jesus Christ purchased them with his blood, and God is sovereign in their bestowal. He is sovereign in dispensing them to the *parent*, and sovereign in making the children participate in them; so that in all his conduct towards children as connected with their parents, God does not resign his sovereignty in blessing the seed of the righteous.

nor does he treat the children of the wicked contrary to their personal desert.

These observations suggest two reflections:

1. How interesting is the situation of every man while in this world. It has been shown that "the God whose we are, and whom we are bound to serve," is a God highly concerned for his own honor; it has been shown that whatever may have been the character of our ancestors, to our own master, *we*, as individuals stand or fall, and that every man shall die for his *own* sin. A little while, and our destiny is fixed forever; and the complexion of that destiny will be determined by the shade we give to our own character. If we are enemies to God, our eternal home is in the devouring fire; our final habitation, everlasting burnings. If we are friends of God, reconciled to him by Jesus Christ, heaven is prepared for our reception, and the throne of the Eternal will as soon tremble, as our crown of glory lose its lustre, or our joys cease or cloy. And indeed, our characters are *now*, in some sense formed. If God should now call us to give up our account, we should feel and know that they are formed. And there is not a reader of this discourse, so insulated by circumstances, but that he now sustains a decided character. Not one who is now neither an enemy nor a friend of God; neither a saint nor a sinner. Above us sits the God, under whose inspection every action of our lives, and every feeling of our hearts, have passed; the God who knows our characters, and who is jealous of his honor. Beneath us roar the billows of divine wrath, which will speedily overwhelm all the enemies of holiness and heaven. And, reader, in view of what your character now is; of what God is; and of what you speedily must be, answer it to your conscience, have you honored the Lord your God, by a cordial obedience to his commandments? Have you repented of sin, and given your hearts to the Saviour? If this is the last day of your probation; if

with the rising of to-morrow's sun, that body is clad in the vestments of the grave, and that spirit of thine fled to God who gave it, should you then possess a character which Christ, which a jealous God, which you, yourself, would approve? Would this holy, jealous God, receive you as a child? Would the Lord Jesus say to you, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" These are interrogatories of solemn interest to you. They reach into eternity, and lay hold on the awards of the last day. Be careful then, reader. You live in a dying world. Your condition will soon be fixed forever; and fixed according to the character you sustain. Will it be in heaven?

2. How great is the responsibility of parents.

It has been shown that the character and conduct of parents generally produce similar habits and characters in their children, and that they are usually blessed or cursed of the Lord in this world and in that which is to come, as a consequence of the character and conduct of parents. And now parent, let me ask, what is your character and conduct? Are you penitent, or impenitent? Are you reconciled to God through Christ, or do you still retain the carnal mind which is enmity against God? Are you virtuous or vicious? These questions involve your eternal interests. If you are not penitent and reconciled to God, and die in your present state, you are undone.

But beside your eternal interests, those of generations may be involved in the character which you sustain. Are you then a friend of God by faith in Christ Jesus? Oh see to it, that you deceive not yourself, in answering this question to your conscience. If you are indeed the friend of God; you are blessed. Not only are the consolations, the great and precious promises of the gospel yours,—not only is heaven and all its holy joys yours; but, it may be your happiness yet to appear before the bar of Christ clad in his righteousness, and with the hands

of your children clasped in yours, to say, "Here am I Lord, and the children which thou hast given me." Yours it may be to rejoice in heaven forever, with your children, and your children's children, who through your instrumentality, may wear crowns, bright as your own; rejoice in consolations, rich as those which will animate your own bosom; and chaunt forever, the song of redeeming love, in sounds as sweet as yours. But oh! take heed. Let your example shine as a light to the feet of those, of whose existence you have been instrumental, and on whose everlasting destiny you may have so mighty an influence. Take heed, lest an erroneous belief, lest a cold and worldly deportment, should cast a block in their way, over which they may stumble into irretrievable destruction. Take heed lest they famish for want of religious instruction,—that the blood of the souls of your children, be not required at your hands. And pious parent, go on, in your labour of love in training up your children for God. Go on, and for your comfort in your arduous work, take this great and sure promise of God along with you. "I the Lord thy God am a jealous God shewing mercy to *thousands* of them that love me and keep my commandments." Go on, and when the toils of your pilgrimage shall be over, and when the trump of the archangel shall wake to life, the sleeping world, may you number among the throng who shall inherit everlasting glory, *your children unto the third and fourth, and to many succeeding generations.*

But parent, are you conscious that you do not love God? Has this discourse fallen under the eye of a father or a mother who is yet conscious that sin has not been repented of, nor the Saviour embraced with a faith working by love and purifying the heart? What then are you doing? You are wandering this moment on the verge of a tremendous precipice, beneath which roll billows of divine wrath, unfath-

omable. Another step, and you may be beyond the reach of the Saviour's arm.

If you now sustain the character of the impenitent,—the character of enemies to God, you are preparing the children of your bosom, for endless woe. Your character and conduct may be the means of forming *their* character, and of fixing their condition in that world, athwart whose gloom, mercy never yet darted a single ray; in which no sound was ever heard but wailings; in which no language is spoken but blasphemy. Oh impenitent parent, beware. Remember, if *you* lie down in sorrow, you may not dwell alone there. Remember,—if you fall finally into perdition, the dreadful weight of the curses of your children, may light upon your devoted head, to accelerate your downward progress, and to kindle with tenfold fury the flame which will devour you. Be intreated to take heed what you are, and what you do.

But does this discourse meet the eye of a parent who indulges himself in vice? Does it meet the eye of a parent who to impenitence adds open immorality? If it does, let me admonish that parent to pause, ere destruction cometh like a whirlwind. Vicious,—drunken, profane, or immoral parent, stop;—or you will perish, and probably your children with you. You are entailing infamy and woe upon them here; and the curse of God forever. Are you a father? and can you pluck from your knee the child that smiles in your face, as if it feasted on a father's love; can you pluck that child thence, and give it to the destroyer? Are you a mother? Dwells there in your heart, the tenderness, the compassion of a mother? And can you tear from your bosom the child which clings there to kiss the tear that sparkles in your eye; say, *can* you tear it thence, and cast it into the devouring fire? Take heed, then, that you do it not. If you are impenitent and vicious, and continue so, you probably will do it.

You *will* probably, plunge your children, dear as they are to you, and your children's children into infamy

here, and into everlasting woe hereafter.

## Miscellaneous.

### On the Hebrew Vowel Points.

It is known that the vowel points of the Hebrew of the Old Testament have furnished matter of speculation among the learned for more than two centuries. During this period, various theories have been suggested, and various opinions entertained, respecting them. In the ensuing remarks, I propose,

- I. To consider their *origin* ; and,
- II. To notice some of the *consequences of their use*.

In regard to the *origin* of these points, it may be observed, in the *first* place, that it cannot be *very ancient*. In proof of this, the following considerations are submitted :

1. They are not mentioned by the more ancient, Jewish and Christian writers. Not a hint of them can be found in the writings of Philo or Josephus among the Jews ; or in those of Origin, Jerome, or any of the primitive christian Fathers. This is the more remarkable in the case of Jerome, as he is known to have resided a long time in Judea, and to have applied himself diligently to the acquisition of Hebrew learning. And what is more remarkable still ; they are not once mentioned, nor is the slightest reference made to them, in either of the Talmuds.\* From these facts it may be inferred, that they were in those times unknown.

2. The more ancient *versions*, *paraphrases*, and *fragments* of the Scriptures, are often rendered not agreeably to the points. "If we compare," says Dr. Prideaux, "with the present pointed Hebrew Bibles, the version of the Septuagint; the Tar-

gums ; the fragments of Aquila, Symmachus, and Theodotion ; or the Latin version of Jerome ; we shall find in several places that they read the text otherwise than according to the present punctuation."† It is sufficiently evident from this, that the points were not then in use.

3. The קִיכָהּ, or anciently noted various readings of the Hebrew text, have respect entirely to the *letters*, and not at all to the *points*.‡ This is proof, that at the time when these were noted, the points did not exist.

4. The ancient Cabbalists drew all their mysteries from the Hebrew *letters*, and nothing from the *points*.§ Had the points existed in their time, there can be no doubt they would have discovered much mystery in them ; as the latter Cabbalists have actually done.

5. The changes which the points are supposed to have introduced into the Hebrew language, are all of comparatively modern date. Among these changes, may be noticed the omission of certain letters, which according to the pronunciation of the points are silent. The labours of Kennicott and others have evinced, that there are several thousand such letters in the ancient Codices, which in the common Hebrew Bibles are dropped.|| This is submitted as additional proof, that the origin of the points cannot be *ancient*.

From what has been already established, it may be safely inferred, in the *second* place, that the vowel

† Prideaux' Connexion. Part i. Book 5.

‡ See Kennicotti Diss. Gen.

§ Capelli Arcan. Punc. Lib, i. Cap. 5.

|| Bib. Heb. Kenn. Tom. i.

\* Capelli Arcanum Punctuationis. Lib. i. Cap. 5—10.

points are not of *Divine* origin. If they are of so recent date as is determined by the preceding remarks, it will not be easily believed that their inventor, whoever he may have been, was *divinely inspired*. The honour of inspiration will not be very readily granted to any Jew, or body of Jews, who have flourished subsequently to the sixth or seventh century. But there is another consideration, which goes equally to disprove the antiquity of the points, and also their claims to inspiration. The *most sacred copies* of the Scriptures, which the Jews deposit in their synagogues, are, and ever have been, *without the points*.\* This fact sufficiently determines, that the points have been introduced since the establishment of the synagogue worship,—since the canon of Jewish Scripture has been completed and introduced gradually or covertly, without the visible impress of the Spirit.

The invention of the vowel points has been frequently, and I think justly, attributed to the Masorites. It was the business of the Masorites to preserve and teach the true *reading* of the sacred writings; as it was that of the Cabbalists to investigate and make known their *interpretation*. The Masorites were the *Biblical critics* of the Jews; as the Cabbalists were their *Theologians*. The Masorites, as they were constantly employed with the Hebrew text, in writing out copies; numbering the verses, words, and letters; and endeavouring to preserve what they considered the true reading, were most probably the authors of the vowel points. For reasons above given, these could not, we think, have been invented, till subsequent to the time of Jerome, and the completion of the Talmuds; the last of which was not completed, before the commencement of the sixth century. The design of the Masorites, in introducing the points, was probably to perpetuate their *pronun-*

*ciation*, and as far as possible their *interpretation*, of the Hebrew text, and to throw perhaps a kind of sacred mystery over their Scriptures and their pursuits.

II. I shall now bring into view several *consequences* of the points. I am aware that the use of them has recently been revived, by some of the best German as well as American critics. It might be arrogance in me to pretend, therefore, that they have been productive of *nothing* good. Those who are acquainted with the subject will determine, whether I am justified in attributing to them the following evils.

1. They have been instrumental, in several respects, of *detracting from the uniformity*, and in this way *deforming*, the primitive Hebrew tongue. The following instances of this are observable, on the slightest attention to the language. In the regular Hebrew plurals, ם and ן, the *yod* and *vau* are often omitted. In the verbs termed *Pe Aleph*, the *Aleph* is not unfrequently dropped. Also in the verbs termed *Lamed Aleph* and *Lamed He*, the letters *Aleph* and *He* are in some instances dropped, and in others used promiscuously for each other. That these irregularities have arisen in consequence of the points, is very obvious; since, according to the pronunciation of the points, the letters ך, ם, ן, and ף, in the situations to which we have referred, are silent and useless; and since, in the more ancient manuscripts, the irregularities of which we are speaking are scarcely to be observed.†

2. The vowel points have rendered the Hebrew language *needlessly complex*. Passing over much that might be offered under this particular, I shall only observe, that they have added, without any sufficient foundation in the language, three conjugations to every regular verb, viz. Piel, Pual, and Poel; and have given rise to some distinctions among the

\* Arcan. Punc. Lib. i. Cap. 4

† See Masclef. Gr. Heb. p. 139.

irregular verbs, which are perfectly arbitrary.\*

3. The points serve in a multitude of cases, to *fix and limit the sense* of Scripture. They determine, for instance, this verb to be active, and that passive—this word to be a substantive, and that a participle—this to mean one thing, and that another; whereas the simple Hebrew would leave the matter undetermined, and would refer it to the reader, from the connexion and other circumstances, to judge of the meaning for himself. If this remark is just, and I think no Hebrew scholar can doubt it, our present printed bibles should be regarded rather as a *Rabbinical commentary*, than as the original dictate of inspiration. To be sure, the *letters and words* are as the Spirit of God left them; but the *sense* of these words is limited and fettered by Masoretic ingenuity. A Rabbinical commentary will not indeed injure us, while it is regarded as a commentary; but to determine the sense of passages *merely* from the points (and those who are accustomed to the points are very liable to this) is to put this Commentary in the place of revelation, and substitute the wisdom of man, for the word of God.

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*A Sabbath among the Tuscarora Indians.*

[The following extracts are taken from a little work entitled, "A Sabbath among the Tuscarora Indians;" a true Narrative, by JOHN MORISON DUNCAN, of Glasgow, Scotland.—Mr. Duncan is an intelligent young man, who visited this country in 1818. It was in October of that year that he spent a Sabbath with the tribe above mentioned.]

The Indian houses are generally scattered up and down at some little distance from each other. Entering the first I came to, I inquired for the

church, and was directed to it by an old Indian, who knew just enough of English to understand my question, and scarcely enough to answer it. I crossed some fields and soon found the church. It is a log house, but larger than most of the others; it is a church on Sabbath, and a school-house during the rest of the week.

The Indians, together with some white people, were just beginning to assemble; some of them were sitting round on trunks of trees; I seated myself beside them, and looked round me with much interest, on a scene such as I never before saw, and in all probability may never see again. The landscape was altogether American; the view was bounded by thick forests stretching far in every direction; round us the axe had been at work, and for a considerable extent, the ground was covered by the stumps of trees; part of it was divided into fields, surrounded by the zigzag rail fences, and crops of Indian corn had been partly gathered, and were partly ripe for it. Scattered around were the log huts of the natives, and before me was one devoted to the worship of God and the instruction of the young. No bell was ringing, but an Indian at the door was sounding a horn, and as it echoed through the woods, a congregation was assembling, different from any this country can show. It was not such an assemblage as crowd the streets of our populous cities, or the lanes of a country village; but the red Indian of the forest, stately in his figure, and with a countenance and dress unknown in our native country, forsaking the superstitions of his forefather's, was assembling, with his wife and children, to worship the Christian's God. Surely here was a scene calculated to awaken in the thinking mind, the most lively sensations of delight; and produce a powerful conviction of the advancing accomplishment of the Divine promise, that "His name shall be known in all the earth, his saving health among all nations."

The personal appearance of these

\* Stuart's Heb. Gr. Sect. 94 and 219.

Indians was very different from that of almost all those whom I had previously seen. The scattered remnants of these ancient proprietors of the soil, which are to be seen among the settlements of the whites, present in general a pitiable appearance. Habitual drunkenness has ruined among them all that was noble in the Indian character; and they are often to be seen in rags and wretchedness, squandering at the tavern doors the little money they acquire: a deplorable picture of moral degradation. The Tuscaroras, however, who were gathering to church, presented a very different appearance. They were clean and decent in their dress—they bore every mark of sobriety and good behaviour—the men walked with the conscious independence of those who know and do their duty; and the aspect of the women and children, was such as betokened industry, frugality, and domestic comfort.

They talked but little to each other when they were assembling, for the Indians are remarkable for their quietness and decorum. Some of the men round the door, awaited the minister's arrival; the women walked in and took their seats. In a short time, the minister, Mr. Crane, with Mrs. Crane, arrived; some other white people accompanied them, and all followed them into the church. Within it had a respectable appearance. Round the walls were hung the boards used in Lancasterian schools, containing the Alphabet and Spelling Lessons; from which the Indian children are taught during the week. Near the head of the room stood a desk for the minister, and forms were ranged round to accommodate the congregation. The appearance of the Indians was, in every respect, pleasing: they sat sedate and attentive, with their eyes fixed on the ground. The women, without exception, kept their cloaks wrapped closely round them, and with their left hand brought it close over their mouth, leaving only the upper part of their face uncovered. This is their customary attitude before strangers,

and has a singular but very becoming appearance.

The exercises of the day commenced by the Indians singing a hymn in their native language. The tune was one of our common psalm tunes. Some of them had the music books before them, and they sang the different parts. Their voices were good; those of the females particularly sweet; and the effect was very pleasing. It was to me indeed an unknown language, yet I heard it with emotions of much pleasure. It was the first time in my life I had heard those who speak another language than myself, celebrating the praises of Jehovah in their native tongue; and reminded me of the day of Pentecost, when the strangers from foreign countries collected at Jerusalem, heard the disciples declare to them in the various languages, the wonderful works of God. It produced on me a feeling very different from that with which I have sometimes heard the Papists, in one of their week-day services, chanting a Latin anthem;—that suggested nothing but pity mingled with horror; for they, poor creatures, knew not the meaning of the words put in their mouths by the priest, which, for any thing they knew, might contain curses in place of blessings; what delusion, to suppose that such service can be acceptable to God! But these Indians understood what they sung; and, from what I afterwards learned, I have no doubt it was with some of them, the acceptable praise of a renewed and grateful heart.

When the hymn was ended, Mr. Crane addressed them on the nature and importance of religion—he spoke in English, and an old Indian, whose name, as I afterwards learned, was Kusack, stood beside him, and interpreted sentence by sentence. He told them that the object of God in sending the gospel to any nation, was to enlighten the people;—to teach them their true character;—to make known to them how their sins might be forgiven;—and to leave utterly without ex-

cuse, those who should refuse to hear; those who wilfully persisted in rejecting the offers of mercy which were sent to them. The old interpreter made this address intelligible to his Red brethren, and was listened to with the most profound attention. On its being concluded, they united in singing another hymn; and after the hymn, Mr. Crane offered up a fervent prayer for the presence and blessing of God. He prayed, that his Indian auditory might understand and accept the offer of salvation;—that the careless might be awakened;—that believers might be strengthened;—that White and Red might be brethren in Christ Jesus, and children of God by faith. Who, that knows the blessings of salvation, and has tasted that the Lord is gracious, could refuse to say Amen, to such a prayer, in such an assembly?

After prayer, Mr. Crane gave out as his text, Galatians iv. 11. "I am afraid of you, lest I have bestowed upon you labor in vain."

While Mr. Crane preached, the interpreter, old Kusack, stood beside him; and at the end of every sentence, translated it into the language of the Indians. The congregation, both White and Red, listened with great attention. To me, the style of communicating by an interpreter was new, and very impressive; and I felt much interested in the solemnity with which truths were expounded in two languages, to instruct people who understood not the conversation of each other.

Mr. Crane, as has been already mentioned, prayed in English before the sermon: at the conclusion, he desired Kusack to call on one of the Indians, named William, to pray.—The whole congregation rose from their seats, and William lifting up his hands, poured out, in his native tongue, a prayer to God. Thus had I an opportunity, which few Europeans have had, of hearing an American Indian pray to the Christian's God, in his native language, before a public assembly of worshippers, both

Whites and Indians! Thus are triumphs of the cross extending; and thus are the distinctions of race and color, falling before the influence of that gospel, which declares that "in Christ Jesus, there is neither Barbarian, Scythian, bond, nor free."

One song employs all nations, and all sing,  
'Worthy the Lamb for he was slain for us,'  
The dwellers in the vales and on the rocks,  
Shout to each other. And the mountain  
tops,

From distant mountains catch the flying  
joy;

Till nation after nation taught the strain,  
Earth rolls the rapturous hosanna round.

But perhaps the reader may be apt to suspect, that William had previously committed some form of prayer to memory, and only repeated it as a school-boy does his task;—Oh, no; it was sufficient to hear it to be convinced that this could not possibly be the case. William's manner showed that he was giving utterance to the emotions of his heart; that he was making earnest intercession at the throne of grace, for blessings which he knew to be needful for himself and for his brethren. He commenced in a serious, sedate manner, as one who is impressed with the solemnity of addressing God. He became more animated as he proceeded;—his animation gradually increased to fervour; and his fervour to emotion;—and his emotion became stronger and stronger, till at last it overpowered him, and for a moment he stopped. He struggled to repress his feelings and attempted to proceed: a few words more and he could restrain himself no longer; his breast heaved; his whole frame was agitated; he sobbed aloud, and the big tears rolled down his dark colored cheeks. Nor were his the only tears; many of the other Indians were equally affected, and most of the Whites, though unable to understand the language of the prayer, felt the touch of sympathy at their heart:—say, reader, could you have resisted it?

If prayer be the offering up of the heart's desires to God, surely this was a prayer. I cannot indeed tell the

reader the petitions it contained, but there can be but little doubt that the tears which William shed, were wrung from him by his strong love to the men of his nation, and his earnest desire that none of them should be blind to their best interests, in putting away the offers of mercy made to them; and that he powerfully intreated God to constrain them to believe the testimony given of his Son, that thus the labor bestowed upon them might not be in vain; and the condemnation might be averted from them, that light had come into the world, but that they had loved darkness rather than light, because their deeds were evil.

When William had finished his prayer, another Indian voluntarily rose and addressed the meeting;—he was dressed in a style rather superior to most of them, and wore at his breast a large silver medal bearing the bust of Washington. I afterwards learned that he was one of their Chiefs, and that his name was Longboard. He stood with his arms folded, and spoke for about ten minutes. He did not seem to speak under the excitement of much feeling, for what he said was delivered in rather a drawling tone, and presented a powerful contrast to the impassioned prayer of William. I afterwards learned that this was not surprising, for Longboard was himself a stranger to the power of religion, although his address was a recommendation of it to others. He told them that Mr. Crane was a good man, and that what he said to them was good. He advised them to pay attention to his words, for that thus they would please the Great Spirit, who otherwise would be angry with them. It is not for us to judge the motives which induced Longboard to recommend christianity to others, while he does not believe in it himself. He is a chief of considerable influence among them, and it is well that it should be exerted in enforcing attention to christian instruction; let us hope that he will retain his influence, no longer, than

while it is employed for the good of his fellow-creatures. The apostle Paul said, that in his day, "some preached Christ even of envy and strife," and we at present may see many, who, from prudential and political motives, outwardly encourage christianity, whose secret enmity to it is so great, that they would willingly make all men infidels, if they could. Thus it is that God overrules the counsels of his enemies, and makes them even conducive to the advancement of his cause.

At the conclusion of Longboard's address, the Indians again united in singing a hymn, Mr. Crane then pronounced the blessing, and the congregation was dismissed.

What I had seen and heard among the Indians, excited a strong desire to know more respecting them; and though a stranger to Mr. Crane, I thought that, in such circumstances, the want of a letter of introduction was but a trifling difficulty. I therefore stepped up to him as he left the church, and mentioning my name, told him I was from Scotland;—that I was travelling in America, with the intention of returning in a few months to my native country; and that having been much gratified by the appearance of the Indian congregation, I should be glad to acquire a little more information respecting them. Mr. Crane shook hands with me with much cordiality, and introducing me to Mrs. Crane, invited me to accompany them home, and spend the rest of the day with them; telling me, that I should thus have an opportunity of meeting some of the Indians who were to take dinner with him. I gladly accepted his invitation, and crossing the fields with him and his Indian guests, among whom were William and his wife, we soon reached his house. It was also a log-house, but large and comfortable; it consisted of two stories, the upper one occupied by Mr. Young, the teacher of the Indian school, who is also Mr. Crane's brother-in-law, and the lower one by Mr. Crane.

Our repast partook of the nature both of dinner and tea. This is the customary practice in some of the country places in America; they take but two meals on the Sabbath; and the second consists of meat or fish, with vegetables, pickles, and fruit, accompanied by tea, toast and preserves. The first time I met with this custom, I thought that the good people had, through forgetfulness, omitted one of their meals; I however made no remonstrance, and afterwards learned that the practice was general.

Our Indian friend William, by Mr. Crane's desire, asked the blessing, in his native tongue, for the benefit of his Red brethren; and Mr. Crane on behalf of those who did not understand it, returned thanks in English. The Indians behaved with as much propriety at table as any person could do; some of them could speak a little English, but they were shy of doing it before a stranger, and the conversation was left chiefly to Mr. Crane and myself. Mr. Crane had previously introduced me to the Indians; he told them my name, and mentioned that I had come from beyond the great sea, from Scotland, where the good people were, who in former times, had sent out Brainerd to labor as a missionary among the Oneydas.

In answer to my enquiries, Mr. Crane informed me, that he had been but little more than a year among the Tuscaroras; another missionary had been stationed there several years before, but the burning of the village during the war, had scattered the whole nation, and interrupted his labors. Mr. Crane said, that since he had come among them, he had had much encouragement in his labors, and a great deal of pleasure in fulfilling his duties. His congregation consisted of thirteen regular members, six men and seven women; but, besides these, there were a considerable number who attended very regularly, and of many of these he had good hopes. William had been a professor of religion for seven years;

his wife Nancy, for a few months.— Their conduct in private life, has been such as to evince the sincerity of the profession they have made; their family is well regulated, and their children are exceedingly obedient. Mr. and Mrs. Crane, had a short time before, taken tea in William's house, and found the domestic order as good as any White could boast of. During tea, the children were not admitted to the table, but remained apart, and observed the most becoming silence and decorum; after the others had taken tea, they got theirs; and when they had finished it, they went one by one to their mother, and affectionately thanked her for the food they had received. Such an example should put to shame many of more advanced years in our own country;—their lives are supported by the giver of all good, but they think as little of their dependence on his bounty, as on the inhabitants of another planet, and receive their food and their raiment heedless of "giving God thanks."

Mr. Crane assured me, that a very beneficial change has been produced on the Tuscaroras by the introduction of Christianity. They were, some years ago, in a state of as great debasement as many of the other nations; but now, out of the three hundred of which the nation consists, there are but ten who ever indulge to excess in spirituous liquors. Even these do it but seldom, and are so conscious of their fault, that for a considerable time after each occurrence, they keep as much out of sight as possible, until they think their misdemeanor has been forgotten. They now pay considerable attention to agriculture, and not only raise Indian corn, which requires little labor, and of which all the nations raise a little; but have begun to cultivate wheat, which is a much more valuable crop, and though it requires greater care, is less affected by the vicissitudes of the weather, and can therefore with much more confidence be relied on, as a security against want.

They are, as a nation, honest in their transactions with each other, and industrious in laboring for the support of themselves and their families. The benefits of christianity, therefore, are not confined to those who have made a public profession of it, but it has greatly improved the whole nation. A standard of honesty and morality has been introduced among them; they have been taught to regard the good opinion of others, and to consider themselves as members of a body, for the good of which all are bound to labor.

Kusack the interpreter is one of the chiefs, and is a most decided christian. Some of the other chiefs are still unbelievers; though even they have been compelled to acknowledge the beneficial change produced in the nation, by means of christianity. One of these pagan chiefs had lately visited the Indian village near Buffalo, where are collected the remains of the Five Nations. Here christianity has not been allowed to enter, and the people are sunk in dissipation and wretchedness. On his return, he confessed to Mr. Crane, that he was astonished at the difference between the two villages; the change produced on his own people had been gradual and almost imperceptible in its progress; but now he could judge of the greatness of the effect when he saw others following their old habits. The contrast, he said, was striking, between the sobriety, industry, and comfort of the Tuscaroras, and the drunkenness, idleness, and misery of the Senecas.

In the course of the afternoon, Kusack the interpreter entered the room, accompanied by another Indian, who was one of the worst looking I had seen among the Tuscaroras. His dress was coarse and dirty, his face was unwashed, his hair uncombed, and his appearance altogether betokened idleness and poverty; he sat down by the door, and with his eyes bent on the ground, remained for some time silent. Mr. Crane introduced me to Kusack;—he was a

man apparently somewhat advanced in life, about the middle size, sparely made, of a weather-beaten countenance, and lame in the left knee. He told me that he had held a lieutenant's commission in the American service during the revolutionary war; and that in the course of his campaigns, excessive fatigue, and ague, caught while encamped on marshy ground, had occasioned his lameness. He appeared a shrewd, intelligent man, and spoke the English language fluently. I put several questions to him relative to the various languages of the Indians, and he informed me that several of the nations speak languages quite unintelligible to each other; but that among some others, the difference is comparatively little, and appeared to be only that of different dialects of the same original language. Thus the hymns which they sung, were in the Mohawk, which appeared to be the original of several dialects, and among others of the Tuscarora: the difference, he said was not so great as to occasion them much difficulty in understanding it. He showed me a translation of the Gospel of John into the Mohawk language, executed by the chief Brandt, who distinguished himself during the Revolutionary war; he fought on the British side, but rendered himself odious by his cruelties. He is yet alive, and occupies a house and land in Upper Canada, given him by the British Government. Whether he has repented of all the deeds of his younger days, or not, I cannot tell;—but had his youth been as honorably and as usefully employed, he would have escaped the infamy to which he has been marked out, in Campbell's *Gertrude of Wyoming*, a Poem which will be read with delight, as long as the English language is understood. He showed me also a translation of the Gospel of Luke, executed by some other person.

I enquired respecting the success of the school; Mr. Crane said, that the progress of the scholars, had been, upon the whole, encouraging; but

that, at present, the greater part of them were engaged in assisting their parents in reaping and collecting their crops; and that, therefore, the number attending was, in the mean time, comparatively small. He hoped, however, that when the wheat and Indian corn had been gathered in, that the children would resume their books, and continue to make progress in them.

My visit was now necessarily drawing towards a close; evening was advancing, and I had four miles to travel from the village to Lewiston.—Mr. and Mrs. Crane urged me to stay with them till next day, but I could not, with propriety, accept their invitation. I was therefore under the necessity of bidding farewell to these worthy people. I shook hands with Mr. and Mrs. Crane, with William, and his wife Nancy; with Kusack, and the rest of the Indians; not even excepting poor Thomas; and with feelings of a very peculiar kind, I left Mr. Crane's house, and returned to Lewiston, to see this interesting group no more. My acquaintance here had been but the acquaintance of a day; yet years will not obliterate the traces of it in my recollection; and when I took leave, I felt as if I had been breaking off an intimacy of several months standing. Kind invitations were not wanting on their part, that I should repeat my visit, if ever I chanced to return to that part of the country; but of this, I had then little hope, and have now no prospect. A few days after I left them, I embarked on Lake Ontario, and pursuing my course down the St. Lawrence, and its terrifying Rapids, reached Mont-

real in safety; after visiting Quebec, I returned to the United States; and in the following spring I recrossed the Atlantic; and through the kind providence of God, was spared to set my foot, once more, on British ground.

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FOR THE CHRISTIAN SPECTATOR.

*Lines written on visiting a Church Yard, and suggested by Rev. xiv, 13.*

'Twas in the silence of that lonely hour,  
When light retiring, yields her wonted power;  
And evening flings her dusky mantle grey,  
On the bright regions of unclouded day;  
My steps had wandered where the unconscious dead,  
Forever reckless of the mourner's tread,  
Lie shrouded in the deep and narrow grave,  
Alike the home of monarch and of slave.  
Where aye the aching head and tearful eye,  
Slumber in soft repose so silently.

\* \* \* \* \*

I heard a voice—methought from heaven  
it came, [frame;  
Unwonted awe entranc'd my trembling  
Again it came—the deep ton'd echo roll'd,  
Forth from a massy cloud enfring'd with  
gold;  
Where, uncompanion'd by the thunder  
stroke,  
In playful gleams the shadowy lightning  
broke.

'Bless'd are the spirits of the slumbering  
clay;  
'Tho' oft on earth they pour'd the plaintive  
cry;  
'Sighing and sorrow now are fled away;  
'They mourn not, weep not, but rejoice  
on high;  
'Bless'd are the righteous—yea forever  
blest,  
'In the high mansions of immortal rest;  
'Yea! blessed is their memory; it shall  
bloom,  
'In fragrant beauty o'er the mouldering  
tomb.'

April 13th, 1821.

EMMA.

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## Review of New Publications.

*Outlines of Moral Philosophy, for the use of students in the University of Edinburgh;* by Dugald Stewart. Edinburgh, 4th edition, 1818.

WE highly value the writings of Dugald Stewart. He is at once a sound reasoner, a man of great learning, of very comprehensive views, and of an elegant taste. Turn to his discussions of the beautiful and the

sublime, consider the richness and elegance which overspread his composition, or rather which enter into its very structure, observe the number and the variety of his allusions to the principles and even the language of the fine arts, observe the care with which he has given an unrivalled harmony and finish to his periods, and mark the justness and good taste of his criticisms on works of the imagination, and you would suppose he had been rioting all his days in the field of the belles lettres. Look as he points you to the origin of systems and opinions, and shews you what other men and other ages have thought, and as if he had himself travelled down from Greek and Roman days, and entered the closets of philosophers, and watched the progress of truth and error, see him disclose the fountain whence the stream originates, and shew you where it has turned aside from its destined channel, and trace its windings, and sound its depths as he advances, until you are at the end of its course, and you would suppose that his favourite pursuit had been the study of literary and philosophical history. His minute acquaintance with the great philosophical writers of Europe at the same time, shews that he has not neglected the studies which belong more appropriately to his profession. And would you see him in a still wider and more thorny field, you may look for him plodding amid the subtleties and refinements of Ancient Greece.

This variety of studies has acquired for Mr. Stewart an admirable *balance* of mind. Each of his powers has received its due share of cultivation. No one of them has been suffered to shoot forth with a luxuriant growth, while another has been left to wither and die. The flowers of the parterre, and the oak of the forest, here grow on the same soil. Indeed Mr. Stewart seems to have exemplified in himself his own excellent remarks on the subject of education, contained in the introduction to his 'Elements.' "The first great object of education,"

says he, 'is to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible.'

The *minor accomplishments* are what great men are in general too prone to neglect, if not to despise. Like large cities, says Dr. Johnson, such men make a splendid show at a distance, but approach them, and you will find that there is many a narrow, dirty lane where there is one gilded spire. But the more closely we inspect Mr. Stewart, the higher does he rise in our admiration. We are informed that he is a man of extremely modest, and at the same time of very elegant manners; and that to all his attainments as a philosopher and as a man of letters, he adds the finest powers of oratory. "Never have I heard a public speaker more eloquent," (says a countryman\* of ours who attended one of his lectures,)—"never have I been made to feel more sensibly by any orator the dignity of human knowledge, the beauty of human genius, or the elevation of human virtue. No philosopher since the days of Plato has so happily succeeded in giving the most durable substance, and the richest drapery to the fleeting shadows of metaphysics."

Would we form a just estimate of Mr. Stewart's *Originality*, (which some have been too much disposed to call in question) we should take into consideration the *number* of his remarks and theories which are new, as well as their abstruseness. In the perusal of his writings, you find at almost every step, some new object to arrest your curiosity. In many philosophical writings you meet with little else than a dry statement of general principles. They may lead you to the fountain, but you are not conducted along the meanderings of the stream, and shewn the beauty and richness which it spreads in its course. But wherever you open the works of

\* Mr. Walsh.

Mr. Stewart, you find a peculiar copiousness and beauty of application, and as you advance from the statement of a general principle to its applications, you are perhaps struck with surprise at finding yourself pursuing an investigation which at the first view, would appear to have little or no connexion with the main subject.

The work before us is an outline of Mr. Stewart's lectures on the Intellectual and Moral Powers of man. Its design is "to exhibit such a view of the arrangement of his lectures, as might facilitate the studies of those to whom they were addressed." Of course it is made up of but little more than a mere statement of propositions without illustrations. It takes so wide a range however, that instead of giving a complete analysis of the work, we shall only select a few of its most interesting topics for consideration, and those chiefly which are of a more theological cast.

We would, first, call the attention of our readers to his observations on the evidences of a future state of existence, so far as they are made manifest by the light of nature. And in the first place, "too much stress" he says 'has been laid on the argument derived from the nature of mind.' The proper use of the doctrine of the soul's Immateriality, he says, is "not to demonstrate that the soul is physically and necessarily immortal; but to refute the objections which have been urged against the possibility of its existing in a separate state from the body." In short, he does not think our knowledge of the nature of mind is sufficient to afford us any *positive* argument on the subject; for we know nothing of the nature of mind except that, since its qualities are essentially different from the qualities of matter, the nature of the one is probably different from the nature of the other; and consequently the dissolution of the body does not necessarily imply the extinction of the soul, but the "presumption is in favour of the contrary supposition." So confident is he however, that the nature of

mind and body are essentially different, that he considers even the Ideal theory of Berkeley as "more philosophical than the doctrine of materialism," in as much as the former "only contradicts the suggestions of our perceptions, while the latter contradicts the suggestions of our consciousness."

The latter part of this article is too good to be passed over without presenting to our readers almost the whole of it.

"There are various circumstances which render it highly probable, that the union between soul and body, which takes place in our present state, so far from being essential to the exercise of our powers and faculties, was intended to limit the sphere of our information; and to prevent us from acquiring in this early stage of our being, too clear a view of the constitution and government of the universe. Indeed when we reflect on the difference between the operations of mind and the qualities of matter, it appears much more wonderful, that the two substances should be so intimately united, as we find them actually to be, than to suppose that the former may exist in a conscious and intelligent state when separated from the latter.

The most plausible objections, nevertheless to the doctrine of a future state have been drawn from the intimacy of this union. From the effects of intoxication, madness, and other diseases, it appears that a certain condition of the body is necessary to the intellectual operations; and in the case of old men, it is generally found that a decline of the faculties keeps pace with the decay of bodily health and vigour. The few exceptions that occur to the universality of this fact, only prove that there are some diseases fatal to life, which do not injure those parts of the body with which the intellectual operations are more immediately connected.

The reply which Cicero has made to these objections is equally ingenious and solid. "Suppose a person to have been educated, from his infancy, in a chamber where he enjoyed no opportunity of seeing external objects, but through a small chink in the window shutter; would he not be apt to consider this chink as essential to his vision; and would it not be difficult to persuade him that his prospect would be enlarged by demolishing the walls of his prison?" Admitting that this analogy is founded merely on fancy; yet if it be granted that there is no absurdity in the supposition, it furnishes a sufficient answer to all the reasonings which have been stated against the possibility of the soul's separate existence, from the consid-

eration of its present union with the body.  
—p. 229.

Of the evidences of a future state arising from the human constitution, and from the circumstances in which man is placed, he mentions nine or ten. They are stated however, merely as heads, without any illustration. To consider them all, would carry us beyond our limits. We would however examine three or four of them, though with all possible brevity.

One of the evidences of a future state which he mentions, is "the exact accommodation of the condition of the lower animals to their instincts, and to their sensitive powers;—contrasted with the unsuitableness of the present state of things to the intellectual faculties of man,—to his capacities of enjoyment,—and to the conceptions of happiness and of perfection, which he is able to form." There is surely an intellectual and a moral greatness in the constitution of man which elevates him far above the surrounding creation. If he relaxes from exertion and suffers his mind to lie dormant, he becomes the prey of melancholy and discontentment; and he longs for something to beguile his tedious hours. If he enters on the business and the bustle of active life, he may lose himself for a short time, and appear to others to have found a situation where every spring of motion in his mind is busily set at work, and where every desire is completely gratified. But let the few busy hours pass by, and he becomes wearied with the dull monotony of his pursuits, and longs for repose. But repose soon becomes more wearisome than labour, for it is unsuited to his constitution; and he looks around for a new scene of activity. Thus he is driven from one object to another, seeking that happiness which will satisfy his desires; but he seeks in vain. In the silence of the evening he looks back on the transactions of the day, and though here and there an act may appear, which is in a good degree satisfactory to his conscience and his desire of usefulness, yet how far short of

his wishes, and even of his abilities does his conduct fall.

One half of our time must be devoted to the refreshment of our bodies and the relaxation of our minds; and of the remaining half, how small a part is at our own disposal. As we are meditating on some plan, by which we may achieve something noble for the good of mankind, and raise ourselves to a higher elevation of moral dignity and excellence,—the thought breaks in upon our enchanting reverie, that we are dependant on our own exertions for subsistence in life. And when we look around us and enquire what must be done for this purpose, how bitter the reflection that if we intend to *live*, and to live in a comfortable and respectable manner, we must drudge along in some narrow path, and choose not that employment for life, which is suited to our immortal nature, and which will open to us a field of abundant and incessant usefulness, but that which will procure for us our daily bread. Surely the condition of man on earth, is far below the capacities and the dignity of his nature; and if so, is there not a strong presumption in favour of another state of existence? If we look abroad into the natural world, and into the subordinate creation of animate beings, we find an exact accommodation of means to ends,—of external condition to instincts and capacities. But there is nothing in the objects of this world which is adapted as a means to satisfy the desires and fill the capacities of the human mind. Here then, without the supposition of a future state, the analogy of nature fails, though if the supposition be admitted, the phenomenon is easily explained, and the analogy of nature is preserved.

Another evidence of a future state which Mr. Stewart mentions, is "the foundation which is laid in the principles of our constitution for a progressive and an unlimited improvement." There is no period in the life of the best man, when he can say, 'I

have reached the perfection of intellectual and moral excellence,' or if he should say this, it would be regarded as an evidence of mental derangement. Indeed the farther we advance in the cultivation of our minds, and in the attainment of virtue, the more distant appears the end of our journey. And can powers which have apparently but just begun to blossom, suddenly droop and die? The tender plant does not yield to the storms of winter, without reserving to itself its principle of life, and when the genial warmth of Spring returns, it again puts forth its blossoms, and lives, and grows, until it has reached the perfection of its nature. The animal does not stop in its progress towards maturity at the threshold of life; nor do the corporeal powers of man. Then why should the powers of his mind? It is true, the decline of the mind, like the decay of the body, is in most instances gradual, and it might seem that the commencement of its decline must be the perfection of its improvement. But when the mind from its connexion with the body, begins to sink under the infirmities of age, it has but just begun its career of improvement, whereas the body has reached its perfection and must die. The man of fifty or sixty, let him be the best man on earth, feels himself to be a child in moral and intellectual excellence, and if he cherishes proper sentiments, he longs to advance in his career, and after the winter of old age is past, and death has unfettered his soul, he hopes to rekindle with the ardour of youth, and to resume his progress towards perfection.

Another evidence of a future state is "the natural apprehensions of the mind when under the influence of remorse." Ask the sinner who has suffered all the anguish of remorse and all the other punishments which this world affords, if he is not desiring of something more, and if he speaks the language of his conscience he will acknowledge that he is; and it should be remembered that the lan-

guage of an enlightened, and an unbiassed conscience, is the language of truth, else God has planted in our moral constitution a principle which deludes us.

Among the other evidences of a future state, which Mr. Stewart mentions are the following.

1. The natural desire of immortality; and the anticipations of futurity inspired by hope.

2. The information we are rendered capable of acquiring, concerning the more remote parts of the universe; the unlimited range which is opened to the human imagination through the immensity of space and of time; and the ideas however imperfect, which philosophy affords us of the existence and attributes of an over-ruling mind:—Acquisitions, for which an obvious final cause may be traced, on the supposition of a future state; but which if that supposition be rejected, could have no other effect than to make the business of life appear unworthy of our regard.

3. The tendency of the infirmities of age and of the pains of disease, to strengthen and confirm our moral habits; and the difficulty of accounting, upon the hypothesis of annihilation, for those sufferings which commonly put a period to the existence of man.

4. The discordance between our moral judgements and feelings and the course of human affairs.

5. The analogy of the material world; in some parts of which the most complete order may be traced; and of which our views always become the more satisfactory, the wider our knowledge extends. It is the supposition of a future state alone, that can furnish a key to the present disorders of the moral world; and without it, many of the most striking phenomena of human life must remain forever inexplicable.

6. The inconsistency of supposing, that the moral laws which regulate the course of human affairs have no reference to any thing beyond the limits of the present scene; when all the bodies which compose the visible universe appear to be related to each other, as parts of one great physical system.

Of the different considerations now mentioned, there is not one perhaps, which taken singly, would be sufficient to establish the truth they are brought to prove; but taken in conjunction, their force appears irresistible. They not only terminate in the same conclusion, but they mutually reflect light on each other; and they have that sort of consistency and connexion among themselves, which could hardly be supposed to take place among a series of false propositions.

In order to feel the force of the second of these arguments we should if possible, lay aside for a few moments all expectations of a hereafter. What then would be the aspect under which the business of life would present itself, were our hopes to terminate here? I lift my views to the starry heavens; I behold a countless multitude of worlds, which are in all probability inhabited by intelligent beings. I look in imagination beyond — my 'fancy expatiates in the *outer* regions of all that is visible,' and a new universe of worlds bursts upon my view. I look again, and perceive that these millions of worlds must have had a cause. Some Almighty arm too must be abroad over them, to suspend them in existence, and to wheel them around in their orbits with an inconceivable velocity. I ask for what purpose these worlds were made; and as I consider the ends to which one of their number seems to be subservient, and by an analogical inference, give to them all the accommodations, and the ultimate designs which prevail here, my soul is overwhelmed with a perception of Almighty goodness. How glorious a discovery, that the inconceivable power which gave birth to these worlds after worlds, and systems after systems, and which upholds them in existence, and makes them wheel their majestic rounds through immensity with an ease which seems like the playful activity of a child, how glorious the discovery, that such tremendous power is under the guidance of boundless goodness! Were it otherwise, unutterable despair would overwhelm the intelligent creation. Not a ray of hope would be left. This boundless theatre above, would be hung in mourning, and the darkness of midnight would spread through immensity. Now, what is man that thou art mindful of him, or the son of man that thou condescendest to visit him. Nay, what *would* be man, were he the mere creature of a day, and were his hopes to expire for ever in this narrow world. In view of these grand conceptions,

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does not the business of human life, if this life comprehends our whole existence, seem absolutely 'unworthy of our regard?' Our readers may say there is more of declamation in all this, than argument; but we ask them to consider, why we were made capable of rising to these sublime contemplations, if their only effect is to render us dissatisfied with these few fleeting years of our existence. Why unfold to us the glories of the universe, if their only effect is to make us almost despise this little ball on which we are to tread for a moment, and then to vanish forever? Why especially fill our souls with the enrapturing discoveries of God who sits in the heavens and rules throughout immensity, if instead of being permitted to dwell on the sublime contemplation, instead of rising to a nearer view of his glory, and expanding our love and our gratitude, and our adoration, and our joy forever before his throne, we must soon close our eyes in endless night? But introduce into this dreary picture, the bright dawn of a hereafter, and how changed the scene! The little insect of a day now rises into dignity. The meanest act of his life, if performed from a solemn regard to his duty, assumes a high importance, for it has a bearing on an eternal state of existence. The earth, with all its furniture acquires a value which outstretches calculation, for it becomes the cradle of myriads of immortal beings; and these high conceptions of God and his wonderful works, and this unlimited range of the imagination through the immensity of space and of time, are now the richest of Heaven's blessings, and the noble pledges of sublimer joys hereafter.

After all that has been said however by writers on natural Theology, to prove a future state of existence, the arguments are not so convincing as to supersede the necessity of a revelation. The following lines present so striking and so grand a representation of the subject, that we cannot withhold them from our readers.

"Dim as the borrowed beams of moon and stars  
To lonely, weary, wandering travellers,  
Is reason to the soul; and as on high  
Those rolling fires discover but the sky,  
Not light us here, so reason's glimmering ray  
Was lent, not to assure our doubtful way,  
But guide us upward to a better day.  
And as those nightly tapers disappear,  
When days' bright lord ascends our hemisphere,  
So pale grows Reason in Religion's sight,  
So dies, and so dissolves in supernatural light."

We would now call the attention of our readers to the chapter on the *moral attributes* of the Deity. So far as they are discoverable by the light of nature, they are according to Mr. Stewart, Benevolence and Justice. For the Benevolence of the Deity, he thinks we have a strong presumptive, *a priori*, argument, inasmuch as the exquisite pleasure which we know by our own experience accompanies the exercise of benevolence, "the peculiar satisfaction with which we reflect on such of our actions as have contributed to the happiness of mankind, and the peculiar sentiment of approbation with which we regard the virtue of beneficence," it would seem, render it difficult to conceive what other motive could have induced a Being completely and independently happy, to have called his creatures into existence than that of benevolence.

On the question concerning the origin of evil, the author mentions three of the most celebrated theories.

1. "The doctrine of Pre-existence.
2. The doctrines of the Manicheans.
3. The doctrine of Optimism.

According to the first hypothesis, the evils we suffer at present are punishments and expiations of moral delinquencies, committed in a former stage of our being. This hypothesis, it is obvious, (to mention no other objection) only removes the difficulty a little out of sight, without affording any explanation of it.

The Manicheans account for the mixture of good and evil in the Universe, by the opposite agencies of two co-eternal and independent principles. Their doctrine has been examined and refuted by many authors, by reasonings *a priori*; but the most satisfactory of all refutation is its obvious inconsistency with that unity of design which is every where conspicuous in nature.

The fundamental principle of the Optimists is, that all events are ordered for the best; and that the evils which we suffer, are parts of a great system conducted by Almighty power, under the direction of infinite wisdom and goodness."—p. 209.

It is unnecessary to add that Mr. Stewart holds to the doctrine of the Optimists. He belongs to that class of Optimists however, who admit, the freedom of human actions. He believes that "every thing is right so far as it is the work of God," and that "the creation of beings endowed with free will, and consequently liable to moral delinquency,—and the government of the world by general laws, from which occasional evils must result, furnish no solid objection to the perfection of the Universe." At the same time he holds that "although the permission of moral evil does not detract from the goodness of God, it is nevertheless imputable to man as a fault, and renders him justly obnoxious to punishment," inasmuch as it is an abuse of his free agency for which his own conscience condemns him.

To the question, why has moral evil been permitted?—he thinks it sufficient to reply, that "perhaps the object of the Deity in the government of the world, is not merely to communicate happiness, but to form his creatures to moral excellence;—or that the enjoyment of high degrees of happiness, may perhaps necessarily require the previous acquisition of virtuous habits."

That virtue is in fact, an ultimate good, and consequently an ultimate object of benevolence, and that it may, for this reason, be an end of our being, as is here suggested by Mr. Stewart, or that at least so much importance is attached to it in the economy of the universe, as to furnish good reasons for believing that without it, a high degree of happiness cannot, from the nature of things, be attained, appears to us far from being improbable; else why should almost every thing in the world, even happiness itself, be made so subservient to its encouragement? It is for the encouragement of virtue, that the sinner suf-

fers in this world the anguish of a guilty conscience, and perhaps this will be the reason why he will be doomed to suffer the gnawings of the never-dying worm in a future state. It is for the encouragement of virtue, that she is here, in part, rewarded by peace of mind ;

"What nothing earthly gives, or can destroy,  
The soul's calm sunshine, and the heart-felt joy  
Is virtue's prize."

It is probably for the encouragement of virtue, that this world is visited with so much suffering and sorrow. Indeed as Mr. Stewart has elsewhere remarked, it seems probable, that "notwithstanding the seemingly promiscuous distribution of happiness and misery in this life, the reward of virtue, and the punishment of vice, are the great objects of all the general laws by which the world is governed."

It should also be remembered that virtue is desirable on its own account, and not merely because it is connected with the highest happiness. Indeed the man who loves her solely for the happiness she confers, and not for her intrinsic excellence and amiableness, is not the man whom we venerate for his high moral dignity and worth. His virtue (if indeed it deserves the name,) is but a more respectable sort of self-love, and not the noble disinterestedness of a man who is resolved to perform his duty, regardless of consequences.

But if virtue is lovely for its own sake, and if it seems to be the great object of the general laws by which this world is governed, to encourage it, where is the difficulty in supposing, that it is an *ultimate good*, and as such, is an ultimate object of benevolence, and an end of our being? If this supposition be admitted however, much of the reasoning drawn from the existence of evil to prove that the Divine benevolence, so far as it is manifested by the light of nature, is not perfect, but limited, is entirely without foundation; for evil, so far

as it results from an abuse of our free agency, is only the consequence of something, which for aught that appears to the eye of reason, is absolutely necessary to the existence of virtue, at least in such a world as ours; and as for that portion of evil which does not result from an abuse of our free agency, but which is sent, as it were, directly from heaven, we shall soon attempt to shew, that it is favorable to our progress in moral excellence, and perhaps also an unavoidable result of that mode of governing the world, which is most favorable to human happiness. We say it does not appear evident to the unassisted eye of reason, that moral evil is not a necessary result of free agency in such a world as ours; for although we may easily conceive of a state, where nothing is permitted to dwell but an assemblage of qualities, resembling in bright miniature the pure spirits of heaven, yet that is not the state, where the tenement of our souls must be a tenement of clay, and a large number of appetites and passions, an essential part of our moral constitutions.

With respect to *physical evils*, Mr. Stewart admits, that although the amount of them in the world is trifling compared with the amount of physical good; still there are some evils of this kind of which he acknowledges it is difficult to give a satisfactory explanation.

Our own views of this subject, are as follows.—The greater part, if not the whole of what is called Physical evil, is either the result of moral evil, and is chargeable to man himself, or it is what unavoidably attends the government of the world by general laws.

So far as it is the result of moral evil, we have already attempted to dispose of it. So far as it is what must unavoidably attend the government of the world by general laws, the permission of it does not detract from the goodness of God, unless some mode of governing the world from which such laws are excluded, would be more favorable to virtue and happiness. And can any such mode

be pointed out? If it can, we will subscribe to the doctrine, that the light of nature discovers to us a God of *limited* benevolence. But if it cannot, we must still hold to the doctrine which we are endeavoring to support. This at least we do know, that the tendency of these laws is in the highest degree beneficial. In the *moral* world, they secure to man his free agency, and are at the same time attended by no evils, which he does not voluntarily bring upon himself. Were there to be at all times an interposition of Divine Power, whenever man should be seen to be in danger of abusing his free agency, his free agency would be destroyed; for there is no freedom, where there is no power of doing wrong as well as right. This must be admitted as sound reasoning, unless the human mind may be led in such a manner by Divine Power, to the contemplation of motives, as not to interfere with freedom of choice; and also unless the motives which are thus presented to the mind may be so well fitted to persuade it to choose that which is morally good, that mankind, constituted as they are in part with passions and appetites, and perhaps necessarily so constituted if they must breathe the air of this lower world, would never deviate from the path of perfect rectitude.

The necessity of general laws in the *Physical* world will appear evident, if we take into consideration, that without them, there would be no such thing as an established connexion between means and ends—between causes and effects. And were this connexion once dissolved, the business of human life would instantly stop, and the whole world would fall asleep. The consequences which such a catastrophe would bring along with it to human happiness and human virtue, are very obvious. Mankind were never made for a state of inactivity. Were they to live in such a state they would be miserable. It is true, the poets have made this an

ingredient in the happiness of their Elysium, but it is not an ingredient in the happiness of the world in which we live. They may give us nothing but ambrosia to eat, nothing but nectar to drink, nothing but incense to breathe, and nothing but flowers to tread on; but alas, the creature of thier imagination would yawn himself to death before a single month of his golden time had revolved.

"The keenest pangs the wretched find  
Are raptures to the dreary void,  
The leafless desert of the mind,  
The waste of feeling unemployed.  
Who would be doomed to gaze upon  
A sky without a cloud or sun."

Activity is no less necessary to virtue than to happiness. The very nature of things may be such as to render it absolutely essential to both. What for example, would become of the godlike virtue of benevolence, were human life exposed to no evils? It could evidently find no room for action. The cry of suffering humanity would no longer solicit its regards, for it would no longer be heard. The tears of anguish could no longer be wiped away for they would cease to flow. We do not speak of that instinctive compassion, or that amiable humanity, which loves to breathe its consolations over the face of suffering and sorrow. True benevolence is a disposition of a higher character. It loves to promote the happiness of man, because it loves to walk in the path of duty. But the field of usefulness and of duty, were there no evil in the world, would be very much contracted. So wonderful is the present constitution of things in this world! Human virtue is made to nourish itself on human sufferings, and since virtue is in itself the great source of human happiness, and possibly an *essential* source of the highest degrees of it, human happiness itself is a plant which grows on a soil watered by the tears of human sorrow;—and not merely *grows* on such a soil, but on no other soil does it seem possible

for it to attain its full size and beauty. And what is still more wonderful, the moral and physical evils of this world are thus made to nourish the very means which are to operate as their remedies. This self-restoring power,—this '*vis medicatrix naturae*,' is a characteristic of our system which seems to be universal.

It is to the physical and the moral evils of life—though chiefly to the former, that man is immediately indebted also, for what have been termed the *passive virtues*. Thus were there no pain and sorrow in the world, there would be no severe trials of our confidence in God, no willing resignation to his holy will in the day of trouble, no pious fortitude and resignation under the chastenings of a Father's hand. The common blessings of Providence would not brighten by contrast with the darkness of poverty and wretchedness, and gratitude and praise would lose one half of their intensity. For the purpose of illustrating this subject more fully, let us consider for a moment some of the advantages of sickness—as sore an evil, it is commonly supposed, as God permits to visit us. Nothing, in the first place, so effectually convinces us of our dependence on our heavenly Father, and of our obligation to Him for the common blessings of his Providence. When enjoying a sound state of health, we are apt to forget that the arm of God is constantly upholding us, and that his boundless charity is unceasingly flowing in upon us, and around us, and filling us with life and joy. We breathe the air which he diffuses around us; we lie down at night under his protection, and are awaked to activity again, by his gentle hand; and who realizes this so much, as the man who has just risen from the bed of sickness, where perhaps, the fire of some fever has heated the very air he has breathed, and converted the delicacies of life, and even the very down on which he has reposed, into instruments of pain? "A night's rest, or a comfortable meal," says Dr. Paley, 'should

immediately direct our gratitude to God. The use of our limbs, the possession of our senses, every degree of health, every *hour* of ease, every sort of satisfaction which we enjoy, should carry our thoughts to this same object." We should have suspected, had we not learned it from other sources, that Dr. Paley was an invalid, though according to his own account of himself, (and how worthy of him the acknowledgment!) he was blessed with a 'sufficiently happy life.' Sickness also, has a tendency to soften the heart, and awaken our tenderest sympathies for our suffering fellow-men. It teaches us very forcibly the uncertainty of life, and all its enjoyments. It teaches the vanity of human distinctions; of wealth, of beauty, of power, and of all the pomp and splendour of the great. "Bind the wreath of laurel around the sick man's brow," says an eloquent divine, "and see if it will assuage his aching temples. Spread before him the deeds and instruments, which prove him the lord of innumerable possessions, and see if you can beguile him of a moment's anguish; see if he will not give you up those barren parchments for one drop of cool water, one draught of pure air. Go, tell him, when a fever rages through his veins that his table smokes with luxuries, and that the wine moveth itself aright, and giveth its colour in the cup, and see if this will calm his throbbing pulse. Tell him, as he lies prostrate, helpless, and sinking with debility, that the song and dance are ready to begin, and that all without him is life, alacrity and joy. Nay, more, place in his motionless hand the sceptre of a mighty empire, and see if he will be eager to grasp it. The eye of Cæsar could not regain its lustre by the recollection, that its "bend could awe the world," nor his shaking limbs be quieted by remembering, that his nod could command obedience from millions of slaves." It is the tendency of sickness also, to shew us our dependence on each other and thus to strengthen the bonds

of friendship and love. It shews us most forcibly the value of health, and if it is permitted to perfect its work, it will not leave us without kindling in our bosoms a glow of gratitude towards our Heavenly benefactor, which will warm and cheer the soul in its progress to eternity. Sickness also is a friendly monitor, which bids us prepare for death. When our course as we advance in life is smooth, when the unruffled stream slides along, and the balmy zephyrs breathe upon our little bark, we are in danger of being lulled to repose, and to forget that ere long we shall be borne to the brink of an awful precipice. How kind then this heavenly messenger, to wake us from our slumbers, and admonish us of our mortality. A heathen prince once required a servant to come into his bed-chamber every morning, and admonish him that he was but a man, and must soon die. This was truly honourable to him, but how much more effectual had been the admonition, if he had been laid occasionally on a bed of sickness, and the sceptre of dominion had fallen from his hand. Sickness also presents an occasion for the exercise of fortitude, of patience, and of all those christian graces which constitute what is termed resignation.—Where then is the evil of this supposed enemy to our peace and our happiness? Is it not the dictate of reason, as well as of revelation, “it is good for me that I have been afflicted?” We confidently believe it is, unless the fault is our own; and were the question put to us—should you then really esteem it a blessing to be laid at times on the bed of sickness? we should readily answer, yes, and we envy not the man on whom this blessing in disguise has never fallen.

We are now prepared to perceive the futility of an argument, very often urged against the doctrine for which we have been contending. Partial good, it is said, is for aught we know as compatible with the worst, as partial evil is with the best possible system. Now if it has been shewn

that the evil which exists in our world has a tendency to promote virtue, we have better reasons for concluding that partial evil is compatible with the best, than we have for concluding that partial good is compatible with the worst possible system, for we know not, that evil is ever the result of good.

What, precisely, Mr. Stewart's views are on the subject of the freedom of the will, he does not inform us. We learn however that he is not a necessarian. We have also been informed, that he has said in one of his lectures, that the argument of our illustrious Edwards on this subject is unanswerable. If this is so, we may conclude that his views on the subject, are not precisely those of his great master and predecessor, Dr. Reid. The disagreement of President Edwards and of Dr. Reid, however, on this subject, is not so great as has sometimes been represented. We think there are but two points on which they really differ. The President thinks that every act of volition is preceded by a motive. Dr. Reid does not. The President maintains also that (to use his own language) the doctrine of “the souls having power to cause and determine its own volitions,” involves the absurdity of an infinite series of volitions. Dr. Reid is of a different opinion. It appears very evident to us, that Dr. Reid in his argument on the first point, has mistaken a preference for one *act* over another, for a preference for the *object* of one act over the object of another. It is true there is nothing in one guinea, as he says, which is not in another, and there can therefore be no ground of preference between them: still the *act* of *taking* one of them, may have a slight preference over the act of taking another. The reason why we do not remember the motive in such cases is probably, that it passes through the mind too rapidly; or for some other reason, makes too slight an impression to become an object of attention.

We would in the last place call

the attention of our readers to Mr. Stewart's definition of virtue, and to his views respecting the foundation of Moral Obligation. What his definition of virtue would be, may be inferred from the following observation: "a man whose ruling or habitual principle of action, is a *sense of duty*, may be properly denominated virtuous." This we acknowledge appears to us to be the correct, and the only correct view of the subject. Almost all the other definitions which have been given of virtue, are, we think, either erroneous, or not sufficiently comprehensive. One has said that virtue consists in benevolence,—another "in obedience to the will of God,"—another in the "love of being in general,"—another in the "love of doing good,"—another in doing good in obedience to the will of God, for the sake of everlasting happiness,"—another in "acting according to reason,"—another in "acting according to truth,"—another in "acting according to nature,"—another in "maintaining a proper balance of the affections,"—another in "that course of conduct which best secures ease of body and tranquillity of mind,"—another "in every faculty of the mind's confining itself within its proper sphere, and performing its proper office with precisely that degree of strength and vigour which belongs to it," &c. &c. Now if the eye was made for seeing, the ear for hearing, the memory for recollecting, and the judgment for perceiving truth and falsehood, then most surely conscience was given us to perceive right and wrong, for this is the purpose for which we are prompted by nature to use it; and it will not be denied that, when enlightened by revelation, it is a safe guide of our moral conduct. Although therefore, some of the above mentioned definitions of virtue, may lead to no error in our moral conduct, yet it is believed, it is because they coincide with the definition given by our author. Thus it is a sacred truth that we are bound to obey the will of God, but it is not simply because it

is his will, but because it is the will of a good and just Being. Nor are we bound to obey his will, merely because he is our maker and our preserver and our bountiful benefactor, for this would be resolving virtue into mere gratitude. But the truth is, his will is, in its nature, morally right and excellent, and we are therefore under sacred and eternal obligations to obey it.

What then is the foundation of moral obligation? In answer to this question, our author makes the following observation, and we think it is conclusive:—"It is absurd to ask, why we are bound to practice virtue? The very notion of virtue implies the notion of obligation." In other words, both of the following considerations enter into our complex idea of virtue—a course of conduct which conscience or the sense of duty declares to merit *approbation*, and which she also declares we are *bound* to pursue.

Before we leave the work we must express our opinion more distinctly of its religious and moral tendency. Mr. Stewart, it appears, is a most decided believer in the truths of natural religion, though we do not know precisely what are his views of Christianity. He very seldom alludes to the sacred writings, though whenever he does, it is in a very becoming manner. Of the Deity he uniformly speaks with the most profound and unaffected reverence. The love of God, he considers the first of all duties. On the whole, although we should be exceedingly glad to see something more explicit from him on the subject of revealed religion, yet when we look at the moral pollution which has overspread so many of the pages of modern philosophy, and when we consider the important service he has done the science of natural theology, and the purity of moral sentiment which runs throughout all his works, we find abundant reason to rejoice, even for the sake of our religion, that such a writer has appeared before the pub-

lic; and more especially when we remember how completely he has exposed the sophistry of such ingenious writers as Hartley, Priestley, Darwin, Tooke and Hume. The decided stand which he has taken in opposition to the sceptical conclusions of the last mentioned philosopher especially, does him great credit, for Mr. Hume, as is well known, was one of his countrymen, and indeed a cotemporary of his earlier years. "Berkeley," says Mr. Stewart, "was sincerely and *bona fide* an idealist, but Mr. Hume's leading object in his metaphysical writings, was plainly to inculcate an universal scepticism. In this respect the real scope of his arguments has, I think, been misunderstood by most, if not all of his opponents. It evidently was not, as they seem to have supposed, to exalt *reasoning* in preference to our instinctive principles of belief; but, by illustrating the contradictory conclusions to which our different faculties lead, to involve the whole subject in the same suspicious darkness. In other words his aim was not to interrogate nature, with a view to the discovery of truth, but by a cross-examination of nature, to involve her in such contradictions as might set aside the whole of her evidence as good for nothing."\*

But were there nothing in Mr. Stewart's writings which has a direct bearing on religious subjects, still every friend to religion should rejoice to see the boundaries of human knowledge extending, and the cause of truth enlisting on its side so able advocates. It is too late to think of extinguishing the light of science that religion may do her work in the dark. She prefers the open day—nay, she courts it, and could one of her most fervent wishes be gratified, the torch of science would burn on every mountain and in every valley; for then she would exhibit her excellence to the best possible advantage. The world would then be attracted by her loveliness; they would be awed by her solemn realities; they would throng

\*Phil. Essays—Essay 2d, chap. 1.

to her sacred temples for instruction and devotion. The song of angels would rise to a higher strain, and he who was once the light of the world, would bend his eye towards this once dark mansion, with a new and livelier interest.

We will conclude our remarks with a brief account of what Mr. Stewart has already done for the world, and of what we may perhaps expect from him hereafter. The plan of his lectures has been in the first place to treat of man considered as an *intellectual* being, and in the second place to treat of him as an *active or moral* being, and in the last place to treat of him as a *member of political society*. His lectures on all of these great subjects, it appears, are written, and two volumes of them, which treat of the "Intellectual Powers" of man, as is well known, have been published. A third volume on this subject is yet unpublished. It contains something on the subject of language, of imitation, on the varieties of intellectual character, and on the faculties by which man is distinguished from the lower animals. Of his lectures which treat of man "considered as an active and a moral being," and as a "member of political society," he has published nothing except these outlines. It appears however that they were all ready for publication seven years ago, except that "much remained to be done in maturing, digesting, and arranging many of the doctrines," contained in them, and he adds (in the year 1813) "if I shall be blessed for a few years longer, with a moderate share of health and mental vigour, I do not altogether despair of yet contributing something *in the form of Essays*, to fill up the outline which the sanguine imagination of youth encouraged me to conceive, before I had duly measured the magnitude of my undertaking with the time or with the abilities which I could devote to the execution."

Besides the works abovementioned, he has published, as is well known a volume of 'Philosophical Essays'

and two long 'dissertations on the History of Metaphysical, Ethical and Political Philosophy;' the former of which works was written in the interval which elapsed between the publication of his two volumes of the Philosophy of the Mind, when it appears "the state of his health" was such, that he was induced to attempt "the easier task of preparing for the press a volume of Essays." A fine medicine, one would think, for a sick man! The latter work was published in part about four years ago, and a part of it is yet to appear.]

*A Sermon delivered at Lee, Dec. 22nd, 1820; being the two hundredth anniversary of the landing of our ancestors at Plymouth:* By Alvan Hyde, D. D. Pastor of the Church in Lee, (Mass.)

*The character and sufferings of the Pilgrims. A Sermon delivered at Pittsfield, Mass. Dec. 22nd, 1820.:* By Heman Humphrey, Pastor of the Congregational Church in Pittsfield.

*A Discourse on the settlement and progress of New-England:* delivered in Farmington, on Friday evening, Dec. 22nd, 1820: By Noah Porter.

*A tribute to New-England: A sermon delivered before the New-England Society of the City and State of New-York, on the 22nd of Dec. 1820. Being the second centennial celebration, of the landing of the Pilgrims at Plymouth:* By Gardiner Spring, D. D. Pastor of the brick Presbyterian Church in that city.

*A Sermon in commemoration of the landing of the New-England Pilgrims, delivered in the second Presbyterian church, Albany, Dec. 22nd, 1820: on the completion of the second century, since that event:* By John Chester, Pastor of the second Presbyterian church, Albany.

Mr. Chester in his exordium, observes,

Some of the most delightful and improving emotions, that the heart ever experiences, spring from recollections connected with our Father's sepulchres. We cherish with the tenderest interest, the memory of our departed ancestors. The places where they lived and toiled; where they wept and prayed; where they fought and conquered; are dear to the sweetest efforts of memory, and the most sacred and most noble affections of the heart.

Our Fathers, where are they? The land they conquered is ruled by their sons. Their fields spread their beauty to other eyes, and yield their harvests to other generations. That narrow spot, is all they possess. The stone that marks it, is already hoary with moss—the foot of time has worn out the inscription, that filial affection had written. As individuals, few of them had any memento; though as a community, the history of their self-denial and valour, their wisdom and patriotism, will be cherished as long as their descendants shall inherit their spirit, or grateful affection shall exist.

These are just and striking thoughts, though not perhaps the most favourable specimen that might be given of the author's style and manner. The Fathers of New-England, were indeed men of no ordinary stature. No other wilderness was ever subdued, by such a race of adventurers. They loved the country that gave them birth, and would gladly have been buried there, in the tombs of their ancestors. But they loved their Saviour more, and rather than submit to ceremonies and impositions of Popish invention, they determined to hazard the loss of all things. They came hither bright from the furnace of persecution, and singularly fitted by the hardships which they had endured, to encounter "perils in the sea, and perils in the wilderness." Brave, enlightened, pious; the ardent friends of liberty and literature, strict observers of the holy Sabbath, having the highest reverence for the bible and all religious institutions, and cordially embracing the doctrines of the most enlightened reformers, they proceeded without delay, under the smiles of a protecting providence, to lay those deep and broad foundations, on which some of the best institutions in the world, have rested for two centuries. Surely such men,

ought to "be had in everlasting remembrance;" and however they may be slandered, or ridiculed by some of their degenerate offspring for a season, their memorial will go down with increasing honour, to the latest posterity.

With these impressions on our minds, we were highly gratified to learn, in the early part of the last summer, that the associations of Connecticut and Massachusetts, had recommended the religious celebration of the landing of the first colony at Plymouth, on the then approaching centennial anniversary. It struck us as a tribute, that was eminently due to the memory of those persecuted and suffering pilgrims, and as promising much good, to the present generation of their descendants. As the ever memorable twenty-second of December drew near, we honestly confess, that we became more and more interested in the proposed celebration; and were much gratified by the excellent proclamation of the Governor of Vermont, appointing the annual thanksgiving upon that day. We did not doubt, that the recommendations of the ecclesiastical bodies above mentioned, would be cheerfully complied with, and were ourselves not a little animated with the persuasion, that the prayers and thanksgivings of a thousand congregations, would ascend up at once to the God of our Fathers, who brought them to this western world, sustained and protected them in the wilderness, and into whose labours five generations of their children have already entered.

It is needless to say, that our expectations have not been realized; and it would be quite unavailing to express our regret, that so many have permitted the golden opportunity to pass out of their hands without improvement. It will never return to the present generation; and though the 22nd of December, is no better than any other day of the month, and 1820 was no better than any other year, still it must be admitted, that

there is great power in *associations*. To avail ourselves of these, when they offer their aid in the cause of virtue and religion, is at once the part of wisdom and of duty. What were the reasons, or objections, which in the opinion of so many, rendered it inexpedient to observe the centennial thanksgiving, we are at a loss to conjecture. Perhaps if they were stated we should be constrained to admit their force. But for the present we must say, that we think the orthodox churches and congregations in New-England, we mean those that adhere to the doctrines of the forefathers, have lost an opportunity of strengthening the weak, instructing the ignorant, and confirming the wavering; by showing what sort of men the pilgrims were, and how God owned and blessed them; and by contrasting their faith and practice, with that *liberality*, "falsely so called," by which some of their descendants affect to be distinguished. It is true, that such a contrast may be exhibited at any time; but then was the time to have done it, with peculiar advantage.

The omission, however, was by no means universal;—perhaps it was not so general, as our inquiries have led us to suppose. In many places we are happy to know, that the landing of the pilgrims was celebrated in appropriate religious exercises; and we believe, that wherever public worship was held, an unexpected degree of interest was manifested by the people. The day was also observed, by many of the sons of New-England, who have emigrated to other states. Some of the sermons which the occasion called forth, have been given to the public. The titles of those that we have seen, stand at the head of this article; and we propose to present our readers with such extracts as our limits will allow, accompanied with a few observations and reflections of our own.

The passage selected by Dr. Hyde, as the foundation of his discourse, is Psalms xlv. 1—3. Mr. Humphrey

preached from the same text; Mr. Porter selected Deut. xxxii. 7; Dr. Spring, Psalm cvii. 7; Mr. Chester, Jer. vi. 16.

More appropriate texts than these could not perhaps have been found in the Bible, and the discourses do credit to their respectable authors. It was to be expected, that as men of sense and judgment, they would naturally fall into similar trains of thoughts, would bring forward the same leading historical facts, and would enlarge upon many of the same prominent topics. Each of these discourses, upon the landing of the pilgrims, ought to contain, and does contain, a brief sketch of the causes which exiled them from their native country; of the hardships and discouragements which awaited them here; of their laws, institutions, usages and general character; and of the smiles of heaven upon their descendants. There is, at the same time, a variety in the arrangements, reasonings, illustrations and reflections of these discourses, which must be at once pleasing and instructive to the attentive reader. In confirmation of this remark, and as favourable specimens of the sermons, we have selected the following extracts, referring to the same interesting event, the landing of the Pilgrims at Plymouth, and their immediate prospects and sufferings.

Dr. Hyde. "Who can think of the many trials, privations and sufferings of these our fathers, without sighing and shedding the tear of pity! They landed in the midst of winter; they were without shelter, and were subjected to incessant labour and hardship, to prevent their immediately perishing with the cold. A general and very mortal sickness soon began among them, which in two or three months, swept off about one half of their company. Of this small number, sometimes two and even three, died in a day. They were not only destitute of comfortable accommodations, to meet such scenes of distress, but very few of them were well at a time to take care of the sick.—p. 12.

Mr. Humphrey. "And here, my brethren, let us pause for a moment, and think of the situation and prospects of this little band of betrayed christian exiles. In another hem-

isphere were all the comforts, honours and emoluments, which the sacrifice of a good conscience might have purchased; but which they voluntarily relinquished, for peace within. Behind them were the chill surges of the Atlantic, darkly rolling to the solitary shore. Above, was a frowning December's sky. Before them, was a wilderness, such as they had never seen, inhabited by wild beasts and savage men. The sun himself was gone from these rigorous latitudes, to cheer other climes, and not soon to return. Nor friend, nor kindred was near, to welcome their arrival; and not a single shelter prepared, to screen even the women and children, from the stern monarch of desolation, clad in ice, shrouded in storms and fiercely coming down from the seat of his empire in the north.

"Such, my brethren, was the almost hopeless condition of the forefathers, whose landing on Plymouth rock we this day commemorate, and no tongue can tell the hardships which they underwent, during the first winter. The fatigues and privations of their long voyage; the severity of the weather, from which they were but miserably sheltered in their green, unfinished huts; and the want of almost every necessary, brought on a mortal sickness, which in two or three months, swept off about half their number, including the governor, and reduced the survivors so low, that not more than six, or seven, were in a condition to take care of the sick. They however persevered in the midst of weakness, danger and death.—About a year after their arrival, thirty-five of their friends joined them from Holland; and assisted them in laying the foundations of a flourishing colony."—pp. 15, 16.

Mr. Porter. "On the 22d of Dec. 1620, the pilgrims landed; and the rock on which they first stepped, is memorable, by the name of "forefather's rock" to this day. The prospects of the infant colony at Plymouth, planted on the border of an immense wilderness; entering upon the severities of a northern winter; without sufficient means of sustenance; without a prospect of immediate supplies, or a pledge of future support from their parent country; and surrounded by savage hordes, must, to a degree beyond our conception, have been appalling; yet they were firm in their purpose. They believed their cause to be approved of God, and committed to him the event. Long was the trial of their faith. By exposure, toil and scarcity, or unwholsomeness of food, a mortal sickness prevailed among them, by which forty-six of their number, before the opening of the spring, were numbered with the dead. And when,

"From the broad chamber of the south  
Look'd out the joyous spring,"

their heaviest calamity was yet to come. Their beloved governor, the excellent Carver, fainted under his labours and died."—pp. 6, 7.

Dr. Spring. "Their condition on landing was such as to call for the peculiar benignity of a superintending Providence. Without the limits of their patent—enfeebled and sickly, through the length and hardships of their voyage, without shelter and without friends, before them a wide region of solitude and savageness, they were compelled to pitch their tents, between the howlings of the forest, and the storm of the ocean; and spend a dreary season, in burying their dead, and thinking of their sorrows. Like the pilgrims of other times, "they wandered in the wilderness, in a solitary way, they found no city to dwell in."—pp. 10, 11.

Mr. Chester. "Deceived in their situation, they enter in their "tempest-tost bark" a bay, unknown and unexplored! Her shrouds glitter with ice, the shore is desolate with winter. Yet, they leave the ship with praises, and land on the rock with prayer. Here was the courage of self-denial and holiness, that may challenge the wreath from the hero's brow. There was no external excitement, no inspiring trumpet, no pennon streaming on the wind; all without was black and desolate, all within was calm; they rested on an arm that was never weary, and "found peace for their souls."—pp. 24, 25.

The view that is given in these extracts, of the hardships, sufferings and mortality, which were experienced by the pilgrims at Plymouth, during the first winter, might be extended, with only circumstantial variations, to most of the other early settlements in New-England. The first planters of Salem, with Mr. John Endicott at their head, suffered much, in the first year, for want of provisions, and lost many of their number in a few months, by a mortal sickness. Those also who came over soon after, and settled in the vicinity of Boston, under Governor Winthrop, suffered extremely the first year, from the severity of the winter, against which they were but miserably defended in their tents, and in their huts. This exposure, together with the want of provisions, brought on a distressing sickness, which swept off more than a hundred and twenty, before the opening of the spring.

In like manner, the first emigrants from Massachusetts to Connecticut, suffered incredibly from cold, and for want of food; and nothing but the special protection of Heaven, saved them from perishing, either by famine, or by the tomahawk.

"O could we place our souls in their souls stead, under the circumstances which I have related, how would our hearts sink within us. When winter roars in the forests and drifts around our dwellings, let us think of the pilgrims and be thankful. Let us think of them, when we sit by our warm fires, enjoying the the society of our neighbours and friends. Let us think of them, when our "garners are full, affording all manner of store," and when we are sick, let us think of the pilgrims, sick and dying, without the aid of physicians or nurses; and let the fond mother think of them, when in a piercing night, she goes from room to room, to see if her children are warm. Let us this day, in particular, dwell much upon their privations and sufferings; and when we contrast our happy lot, with every thing, that was distressing in theirs, let our hearts rise in the warmest gratitude to Him, "who maketh us to differ."—Mr. Humphrey, p. 13.

But though often "perplexed," the fathers of New-England, "were not in despair." They confided in the same merciful Providence, that had brought them across the ocean, and they were preserved.

"Whatever, says Mr. Porter, may have been the virtue and the valour of our fathers, he must be wilfully blind, who is not prepared to lift his heart to God, and say, "they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." His providence, in the establishment and preservation of the New-England states, has been illustriously manifest. The very policy of their enemies, has been mysteriously employed for this end. As in ancient days, he hardened the heart of Pharaoh, to show forth his power and glory in the redemption of his people, so for similar purposes, he hardened the hearts of New-Englands proud monarch's and prelates. These oppressive acts, were the sword by which he drove our ancestors from their pleasant seats into this howling wilderness, that he might prepare for them a city; and so far as we can perceive, were the only means, by which so great a portion of his church, and numbers of such

wealth, talents and worth, and these, united to each other by such kindred views, habits and affections, as were necessary to lay the foundation of these colonies, would, have been induced to the arduous enterprise"—p. 15.

On this subject Dr. Spring has the following remarks.

When difficulties and darkness perplexed them, [our ancestors,] God sent his light and truth to lead them. When they were hemmed in by enemies, he opened a passage for them "through the sea;" when they "wandered in the wilderness, where there was no water, he brought water out of the rock, and rained down manna for them out of heaven." "He found them in a desert land, in a waste howling wilderness; he led them about, he instructed them, he kept them as the apple of his eye. As an eagle stirreth up her nest—fluttereth over her young—spreadeth abroad her wings—taketh them—beareth them on her wings; so the Lord alone did lead them, and there was no strange god with them." How obvious to the most superficial observer, that the whole course of our venerable forefathers, was the result of the divine purpose, lay under the divine inspection, and was directed by a divine and omnipotent hand. There was no slumber to his eye, no intermission to his agency and care."—p. 13.

But we must hasten to exhibit a very brief sketch of the character, laws, and institutions of the early settlers of New-England: Mr. Humphrey, says,

In doctrine they harmonized with the great luminaries of the reformation. They worshipped God, as Father, Son and Holy Ghost, three in one, and one in three. The proper divinity and vicarious sufferings of the Lord Jesus Christ, the supernatural agency of the Spirit in renewing the hearts of sinners, justification by faith alone, divine sovereignty, personal election without any fore-sight of worthiness in the creature, perseverance in holiness unto the end, and the eternal punishment of the wicked, as well as happiness of the righteous; these and the other kindred doctrines, were prominent articles in all their confessions of faith. They had none of that critical acumen, which is now so dexterously employed, by some of their descendants, to explain away the most positive declarations of scripture; none of that daring which would pluck the crown from the head of Jesus; and none of that *charity*, which would present the right hand of christian fellowship indifferently, to him who adores "Immanuel as

God over all blessed forever," and to him who would degrade the eternal Saviour, to the rank of mere manhood.

In discipline, the founders of the New-England churches were strictly *congregational*. They denied the authority of Arch Bishops, Bishops, and all such ecclesiastical tribunals, as exercised a coercive power in England and Scotland; but they admitted the right and expediency of *Con-sociating* for mutual edification and advice.

The religion of our puritan fathers did not consist in mere abstract doctrinal propositions and modes of church government. It was eminently spiritual and practical. It was a religion of the heart, as well as the head. The essence of it was that "holiness without which no man shall see the Lord"—that "love which is the fulfilling of the law." They were men of prayer, and they were "strong in faith." They knew what it was to wrestle with the "Angel of the covenant and prevail." They were peculiarly attentive, both to the smiles and frowns of providence. Public dangers and distresses, such as exposure to enemies, unfruitful seasons, the destructive rage of the elements, the ravages of insects, and all the more private afflictions and disappointments which they experienced, were regarded by them as the rebukes and judgements of a holy God, and as calling for public and private humiliation. Accordingly, they kept a great many solemn fasts, and received extraordinary answers to the prayers which on such occasions, they offered up to him who was able to save.

No people, I believe, ever set a greater value upon the institutions of the gospel, or more conscientiously regarded its holy precepts. There was no sacrifice which they were not ready to make, to secure to themselves and their families, the regular administration of divine ordinances. Their first care, when they landed upon these shores, and afterwards in extending their settlements was, to organize churches, settle ministers and build meeting-houses. And so highly did they prize religious instruction, that in some instances, even while their congregations were small and feeble, they supported both a pastor and a teacher at the same time. This was the case at Salem, Hartford and New-Haven.—pp. 27, 28.

With our ancestors a profession of religion, was understood to be a profession of real holiness of heart, a living faith in Christ, and a sincere dedication of soul and body to God, for time and eternity. They were remarkably strict in the administration of gospel discipline, and their form of covenanting was peculiarly solemn and impres-

sive. Dr Hyde has copied from Mather's *Magnalia*, the covenant of the first church that was formed in Massachusetts, which is in our judgment, so very excellent, that we shall here present it at full length to our readers.

"We covenant with our Lord, and with one another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us, in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ. We avouch the Lord to be our God, and ourselves to be his people in the truth, and simplicity of our spirits. We give ourselves to the Lord Jesus Christ, and the word of his grace, for the teaching, ruling and sanctifying of us, in matters of worship and conversation; resolving to cleave unto him alone, for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship. We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, backbitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us. In public, or private, we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented. We will not in the congregation, be forward, either to show our gifts and parts in speaking, or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel and the profession of it be slighted, by our distempers and weaknesses, in public. We bind ourselves to study the advancement of the gospel, in all truth and peace, both in regard of those that are within, or without; no way slighting our sister churches; but using their counsel as need shall be; not laying a stumbling block before any; no not the Indians whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil. We do hereby promise, to carry ourselves in all lawful obedience to those who are over us in church, or commonwealth, knowing how well pleasing it would be to the Lord, that they should have encouragement in their places, by our not grieving their spirits, through our irregularities. We resolve to approve ourselves to the Lord in our practical callings, shunning idleness as the bane of any state; nor will we deal hardly, or oppressively with any, wherein we are the Lord's

stewards.—Promising also, unto our best ability, to teach our children and servants the knowledge of God, and of his will, that they may serve him also; and all this, not by any strength of our own; but by the Lord Christ, whose blood we desire may sprinkle this our covenant, made in his name."

In their observance of the *Sabbath*, the first settlers of New-England were remarkably strict and conscientious. With them it was a day of sweet and sacred rest. It was wholly devoted to reading, meditation and prayer, in private; and to family instruction, and social worship in public. We heartily join with Mr. Chester in the following sentiment. "O may their descendants, in whatever clime they make their home, be distinguished like their fathers, for their sacred regard to the Sabbath of the Lord—to its hallowed rest—to its delightful duties."

Such was the abhorrence of immorality amongst our puritan ancestors, and so strict were they in the education and government of their children, that vice sought a distant retirement, and scarcely found a place among them. This fact is attested by almost all the records of those times. We shall only copy the testimony of the Rev. Mr. Firman, in a sermon which he preached before the Parliament, and the Assembly of Divines at Westminster. "I have lived, said he, in a country, (meaning New-England) seven years, and all that time I never heard one profane oath, and all that time, I never did see a man drunk in that land." Alas, what would be his testimony could he now return, and spend seven years more in New-England?

It seems to be taken for granted, by some, that the men who lived two centuries, or a century and a half ago, must have been very inferior in point of education, if not of talent, to the present generation of their descendants; and that they could not have duly appreciated the importance of literature and science to a community. But this opinion does great injustice to the pilgrims. "It is no

partial or extravagant representation to say, that they were men of vigorous talent, enlarged views, and uncommon learning." Many of them received the best education which could be obtained in the English Universities. Cotton, Hooker, Davenport, Mayhew, Norton, Winthrop, Eaton, Hopkins, Wolcott and others, will long be remembered as the enlightened and distinguished patrons of Education.

"Anxiously attentive to the general diffusion of science, our forefathers laid the basis of their exertions, in the extended establishment of common schools. It was as much a point of conscience with them, and it entered as really into all their plans of colonization, to furnish their posterity with the means of intellectual advancement, as to provide them with the means of daily and comfortable subsistence: and they early laid the foundations of those higher seminaries of learning, which have been justly considered among the brightest ornaments of the land." Dr. Spring, p. 22.

"Next to the advancement of pure and undefiled religion in their own souls, and in the communities to which they belonged, the promotion of sound learning in public seminaries, and of general education among the people, were objects which lay nearest their hearts. In proof of this, it is only necessary to trace the history of our higher literary institutions and common schools, as exhibited in their respective charters, in the public acts for their encouragement, and in the private munificence by which they were early supported and endowed. To mention but one source of information on this subject: whoever may think it worth the trouble, to look into the colonial laws of New-England, will find the broad basis of our whole system of education, carefully laid by our wise and provident ancestors. Mr. Humphrey, p. 30.

In reference to the first preachers of New-England, we can subscribe with some little abatement of superlatives and comparatives, to the following paragraph.

"Their views of truth were uncommonly vivid and correct. They enjoyed the best opportunities to acquire a profound knowledge of the scriptures. They were well acquainted with the writings and disciples of the reformers. They lived at a period when the ministers of the Protestant Churches, were among the most learned and acute scholars and critics, that ever preached the gospel. They were

sound and able men. They brought with them the most valuable libraries—they were familiar with the fountains of knowledge which all must seek, and at which the distinguished divines of this day, must be furnished and instructed. The gospel was preached "in the demonstration of the Spirit, and with power." Its great truths were as ably stated—as well defended—and as powerfully enforced as they ever were, or ever can be, by mere uninspired men." Mr. C. p. 17.

This we think is going rather too far. It seems to suppose, that no advance has been made in the science of theology, for the last hundred years; or at the very least, that the great truths of the bible, can never be better understood, or more ably illustrated and defended, than they were by the fathers. But surely it can be no disparagement, to the memory of those venerable and "mighty elders," to hope and believe, that with the help of their labors, some of the divines of the present and of succeeding centuries, will surpass them in theological knowledge. Other men of equal talents and industry may be raised up; and as the millennium approaches, may be more "fervent in spirit;" or if this should not be the case, why may not the inferiors (in other respects) of Hooker, and Cotton, and Davenport, become mightier in the scriptures than ever they were? It would be strange indeed, if a man of ordinary stature, standing upon a giant's shoulder, could not, from this elevation, see farther than the giant himself.

But to proceed:—"The pilgrims of New-England brought over with them a missionary spirit. They had pity on the heathen." The Rev. John Eliot, the famed Apostle of the Indians, was among the early settlers. The Mayhews were but little behind him, in zeal and activity; and the success of these missionaries, in turning the Aborigines from darkness to light, was almost without a parallel. At a very early period, there were no less than fourteen towns in Massachusetts, inhabited by these evangelised sons of the forest. In 1652 two hundred and eighty two of the natives of Mar-

tha's Vineyard, had embraced christianity ; and at a later period, the Rev. Experience Mayhew enumerated, no less than thirty Indian ministers. How animating the thought, that many, thus "turned from dumb idols," by the blessing of God, upon the earliest missionary labours in this country, are now in heaven, with their pious and indefatigable spiritual guides and teachers !

"As the first settlers of New-England, believed in the absolute necessity of regeneration, by the Holy Spirit, they were friends to revivals of religion. They early fasted and prayed, for the effusions of divine grace upon the infant churches and settlements ; and many were the 'times of refreshing from the presence of the Lord.' Thus the Spirit was remarkably poured out in 1629, 1630, and 1637. In 1680, there was a general revival in Massachusetts, Plymouth, and Connecticut. In 1677, 1683, 1696, 1712, 1718 and 1721, there were happy and powerful revivals, in various parts of New-England." Since the last mentioned date, also, we believe that this 'our goodly heritage,' has been more highly favoured with revivals, than any other portion of the globe, and in consequence, we have no doubt, of the institutions, piety and prayers of our ancestors.

Of their laws, we have only room to say, that they resolved to make the Bible the basis of legislation, as well as the standard of faith ; and it was owing to this circumstance, we are fully persuaded, more than all others, that their civil and criminal codes, so far surpassed those of any other infant colonies, whether ancient or modern. After all, however, the fathers of New-England have received their full share of obloquy and reproach. "Just escaped from persecution themselves, it has been said, they demonstrated, that it was not the principle, but its application which they condemned : for the moment they had the power, they became persecutors in their turn."

"This," Mr. Porter contends, and ve-

ry conclusively we think, "unless it be understood with much qualification, is most illiberal and unfounded. They did enact laws, against the teaching of doctrines, and the adherence to practices, which were subversive of their own. Leaving all men to entertain their own opinions, they yet required those, who held opinions destructive to the vital principles of their community, either to abstain from inculcating them, or to leave their jurisdiction. This, whatever may be thought of the expediency of it, they had the right to do. For the express purpose of forming a community, accordant with their views of the Gospel, they came with immense expense, to these retired shores. That they might interfere with no rights of their fellow men in the prosecution of this design, they selected a part of the world, that was unoccupied only by savages, of whom, by fair and open purchase they received it. This, in the highest sense, was their *domicil*, and as such, they reasonably demanded of their fellow men, the privilege of enjoying it, for the purposes for which they possessed it. But in the year 1656, a number of persons of the denomination of Quakers, for the purpose, as there is reason to believe, of trampling upon the religious order of the colonies, came from England to Massachusetts, and immediately began, in the most public manner, to revile both the ministry and the magistracy ; to denounce them as a system of imposture and tyranny ; and to threaten the severest judgments of heaven upon the people, if they did not abandon them. Their conduct was in some instances, an intolerable outrage, not only upon established order, but upon common decency. The penalties of the laws were accordingly enforced by the infliction of fines, imprisonment, flagellation, or banishment, according to their aggravation of the offence ; and when these were found ineffectual, a law was enacted, "that any Quaker returning from banishment, to renew his offences against the peace of the colony, should be punished with death." Under this law, several were executed. This is a matter of deep regret. So it seems to have been viewed by our fathers themselves, for in each of the colonies, the law was soon repealed, or was not enforced. Yet it should be remembered, that those who were punished either capitally, or in any other form, suffered, not directly for their religion ; but for their disturbance of the public peace, and their infraction of the first principles of the established government."

Upon the unhappy occurrences, which mark the early history of New-England, on the subject of witchcraft, Mr. Porter has the following judicious remarks.

"Those occurrences, were the effect of a popular delusion—a delusion, however, which was by no means peculiar to New-England; but prevailed throughout the British dominions; and was countenanced by such men as Keeble, and Sir Mathew Hale, and Baxter—a delusion, which in this country, was soon exploded, and the tragic scenes of which, were deeply and almost universally lamented;—a delusion, moreover, in which the fathers of New-England, were not in the smallest degree concerned; as it did not begin its reign, till sixty years after the settlement of the country, when they were resting in their graves." p. 13—14.

Upon the whole, that the founders of New-England were perfect; that they were chargeable with no errors in judgment, or practice, is not pretended:—but that they were distinguished for their piety, for their love of liberty; for their observance of the Sabbath, and high estimation of all the institutions of religion; that some of them were men of uncommon talents, deep learning and extraordinary forecast; and that New-England is more indebted to them for her freedom, religion, science, and general prosperity, than to the wisdom, piety, valour and patriotism of any subsequent generation, cannot now, be *reasonably* questioned, and will we are persuaded be universally acknowledged, by a more remote and religious posterity. But alas! "how is the gold become dim, and the most fine gold changed!" On the painful topic of New-England's degeneracy, Mr. Porter and Dr. Spring, make the following remarks.

"As a community, how different is our character from that of the pilgrims! Could they have imagined, that within two centuries after their flight to this shore, for the express purpose of advancing the christian faith, the very churches which they first formed, would have denied the Lord that bought them?" that sectarian animosities would have shaken others, in every part of the community to their foundations? that the family altar which they erected, would every where, and by the great body of their descendants be neglected? that the sabbath would in all places, and with no opposition, be publicly violated? that profaneness, lewdness and most other forms of atrocious and polluting vice, would triumph over legal restraint? that the magistracy itself, would in many instances, be conferred upon unprincipled

and immoral men? and that the foundations, which the fathers laid for the support of an able, evangelical ministry, would extensively be broken up? Could they now witness the change, with the feelings that belong to flesh and blood, what would be their emotions?" Mr. Porter. p. 18, 19.

"The almost entire neglect of gospel discipline, is one of the features in New-England's degeneracy, which greatly obscures her ancient glory. The greater part of her churches, have thrown aside those common bonds of union which, in the days of our ancestors, contributed so much to purity of doctrine, and mutual comfort and edification; while a growing contempt of creeds and confessions of faith, has facilitated the encroachments of error, and given countenance to those who deny the essential truths of christianity. It cannot be dissembled that a very different faith is inculcated from some of the pulpits of New-England, from that which supported our fathers under all their trials, and which they trusted would be the hope and consolation of their children in future ages;—a faith which so far from humbling the pride of men, commends itself to the unrenewed heart, and constitutes precisely the resting place for a mind awake to its obligations, and determined to maintain its rebellion against the Most High:—a faith which mocks at the seriousness, and spirituality and self devotement of true religion, and which considers all the tenderness of an awakened conscience, all anxiety for the salvation of the soul, all the solemnities of conviction for sin, as well as "all joy and peace in believing," the object of ridicule and sarcasm:—a faith which relaxes the obligations of personal and domestic religion; which without scruple allows ministers and people an occasional indulgence, in the more refined and fashionable vices; and which often descends low enough, to caricature the simplicity and purity of better days. Yes, all this is to be found in New-England—where the "daughters of Zion was once comely as Tirzah, fair as the morn, and terrible as an army with banners;"—where our fathers enjoyed such memorable effusions of the Divine Spirit, and beheld such illustrious exhibitions of the Divine Glory—where so much has been accomplished and so much endured to extend and perpetuate a pure and undefiled religion." Dr. Spring. p. 38—41.

While we feel constrained to admit the general correctness of this lamentation over the degeneracy of New-England, we cannot say that we fully coincide with Dr. Spring, in every particular. Much as the people have "provoked the Lord and gone away backward," we trust there is

not, "almost an entire neglect of gospel discipline" in the churches. In the midst of all our backslidings, there is, blessed be God, more than 'a little' attention paid, to the rules of Christ's house. We know very many churches, in which a commendable vigilance is exercised over the members; and we believe, that take New-England at large, the discipline of the gospel is, and has for some time been reviving. We have somewhat to object, likewise, to the remark, that "the greater part of our churches, have thrown aside those common bonds of union, which in the days of our ancestors, contributed so much, to purity of doctrine and mutual comfort and edification." This sentence should have been a little more guarded and qualified. We believe that the *greater part of the churches in N. E.* have not thrown aside those bonds of union, which formerly existed; although the remark is undoubtedly correct, to a lamentable and alarming extent. We fear, also, that from the current of Dr. Spring's observations, in the latter part of his discourse, some persons, not intimately acquainted with the present religious state of New England, will infer, that there is a general departure from the faith once delivered to the saints; whereas the number of those, who "deny the Lord that bought them," is still small in comparison, with those, who remain firm, upon the "foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

That so many sons of the Puritans have erred from the faith, is indeed a "lamentation and shall be for a lamentation." That an unholy zeal is now secretly and openly employed, in disseminating principles subversive of the gospel of Christ, ought to be universally known and deplored. But it should be a subject of gratulation that the great body of those, both in New-England, and beyond our borders, who can look back to the Puritans as their fathers, still adhere to the doctrines of the reformation: and

we nothing doubt, that ere two centuries more shall have rolled away, the fountains which have been poisoned will be purified, the heart of New-England will again beat high and strong, with the life blood of "pure and undefiled religion;" holy men of God will stand up in the "spirit and power" of the Cottons, the Davenports, the Mathers, and the Coopers of other times; and all the millions of puritan descent, who will be spread from shore to shore, over this great continent, will "honor the Son, even as they honor the Father;" and when they ascend to a brighter world, will unite with "angels round about the throne, and with the elders, saying worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."



*Geography made easy, being a New Abridgement of the American Universal Geography, on an improved plan; containing general views, with questions; and accompanied with a new Atlas, adapted to the work: By Jedidiah Morse, D. D. and Sidney Edwards Morse, A. M. Twenty-second edition, Boston, Richardson & Lord, 12mo. pp. 368.*

It would seem hardly necessary to say any thing more in recommendation of this volume, than what is furnished by the title page. This is the *twenty-second edition* of a work which, for a long course of years, has been found useful, in many of our academies and higher schools. To render the present edition more valuable, it 'has been the result of much labour and study,' and 'every sentence of it was sent to the press in manuscript.' The plan of the work is good, and the execution such as we should expect from talents, industry, and experience.

This volume contains 'general views,' occupying more than fifty pages, and furnishing much valuable statistical information. When tables and statements, similar to those here given, are made with care, by such as have access to the best sources of knowledge, they form valuable books of reference. Such, in the present instance, is the fact, and that person must have been a diligent student, who can neither extend, nor correct his

geographical and statistical knowledge, by an examination of these views.

The maps which compose the Atlas accompanying the work, appear to be well executed; that of the United States, is particularly good; but in the boundaries of one of the new states it differs from other maps which we have seen. We are not able to say, however, that the boundaries as here marked, are incorrect.

## **Literary and Philosophical Intelligence.**

Proposals have been issued by Flagg and Gould, Andover, for publishing a Hebrew and English Lexicon, adapted to Professor Stuart's Hebrew Grammar.

"THE basis of this work will be the Hebrew and German Lexicon of Gesenius published at Leipsic in 1815, but other Lexicographers and Commentators will be consulted. The principal additions, however, will be made from Gesenius' Thesaurus or larger Lexicon published in 1810—12, and from his later grammatical works; all of which are written in German. The translation, completed on this plan, will extend to about 800 pages, and will contain, it is thought, all the philological information in respect to the Hebrew language, that is necessary for our theological students and clergy to possess, in the form of a dictionary; especially if they make use of the abovementioned Grammar, which has just been published at this press.

"The work will be prepared by Mr. JOSIAH W. GIBBS, who formerly issued proposals for translating the Thesaurus, but afterwards relinquished his design, because it was hoped that a Latin translation would be furnished by Gesenius himself. This expectation has been frustrated, and Mr. GIBBS consents to the plan now suggested, which is, in some respects, better adapted to the present wants of our country than the former proposal.

"In the former Prospectus, it was thought advisable to give a view of the philological character and writings of

Dr. Gesenius; but since that Prospectus was issued his literary character has become so well known to most of our Hebrew scholars, that such an exhibition will be unnecessary. The spirit of his philology and his style of criticism are, for substance, the same which Prof. Stuart has adopted in his Grammar.

"It may be proper to state that the arrangement of Hebrew words in this Lexicon is similar to that which is found in our best Latin and Greek Dictionaries, which will greatly facilitate the labours of the student, in searching for words, and render the acquisition of the Hebrew language much more easy and pleasant.

1. The proposed work will contain about 800 pages, large 8vo, and will be furnished to subscribers in boards at \$6, 00. To non-subscribers the price will be \$8, 00.

2. The work will be neatly printed on good paper, and with a new Hebrew type.

The work will be commenced without delay, if the proposal shall meet with sufficient encouragement."

In press, and will soon be published by A. G. Tannatt, & Co. Springfield, Mass. a volume of the late Dr. Lathrop's unpublished sermons. The publishers state that these sermons "were selected;—many of them transcribed, and most of them revised and corrected by the author in the latter part of his life.

"This volume is accompanied by a MEMOIR of the AUTHOR'S LIFE, from the manuscript in his own hand writing.

"The MEMOIR contains a succinct account of his genealogy and education, and of the establishment and character of his religious views.--It records the most important and interesting events of his life and the reflections which were suggested by the various incidents of the passing times. The memoir may well serve as a portrait of the author—for all the acuteness and intelligence—all the mildness and pleasantry—all the goodness and prudence of which his countenance so eloquently told, are most happily blended in this concise history of his life and observations.

A Grammar and Vocabulary of the New-Zealand language has been published in England. The work was prepared by Professor Lee from materials furnished him by Mr. Kendall, and occupies 230 pages.

The 'pictured rocks' on the southern shore of Lake Superior, are described by those who have had the pleasure to see them, as furnishing one of the most astonishing and magnificent natural curiosities that can be found in our country. An intelligent gentleman, who accompanied Governor Cass in his tour last summer, describes them as surpassing in grandeur, the far-famed Cataracts of Niagara. They form a perpendicular wall of about three hundred feet in height, and extend along the shore about 10 miles. The projections and indentations are numerous, and the imagination of the observer throws them into different

forms—sometimes the front of buildings—now a tower, and anon castles and columns, appear in varied succession. In many places vast caverns are worn into the rocks by the waves, the entrances to which are sometimes cragged and irregular, and sometimes regular hemispherical arches, supported by mighty pillars. The smallest wave rushing into these caverns, causes a loud jarring, and awful sound, which, to the ear of the passenger, is dashed along by echo, to mingle with and to increase the noises which rush from more distant caverns.

The Indians never pass these rocks but in a calm time, and when there are no indications of a storm. It is said that they believe the caverns to be the abode of bad spirits; and, owing to the superstition, or to the awe which the scenery inspires, they generally observe a profound silence while passing them.—*Detroit Gazette*.

A violent shock of an earthquake was felt in various parts of India on the night of December 31. "Persons walking were compelled to stop, and stand like one in a small boat, or a wagon in rapid motion. Pictures suspended from the wall by a single ring were set in motion like a pendulum, and birds in their cages were driven from their roosts and flapped their wings violently, in great agitation. The shock was preceded and accompanied by a noise like the roaring of winds, mingled with the rattling of a heavily laden cart over a rough pavement.—There was nothing remarkable in the appearance of the heavens unless it was the unusual clearness of the atmosphere, and brilliancy of the stars.

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## List of New Publications.

### THEOLOGY.

A letter to the Editor of the Unitarian Miscellany, in reply to an attack, by an anonymous writer in that work, on a late Ordination Sermon delivered at Baltimore, by Samuel Miller, D. D. author of the Sermon, 12mo. Baltimore.

A pastoral Letter addressed to the Members of the Protestant Episcopal

Church in the Eastern Diocese. By the Rt. Rev. Alexander V. Griswold, D. D. Bishop of the Diocese; 8vo. Boston.

A Treatise upon the Eternal Generation of the Son of God; together with Strictures upon the Letters of Moses Stuart, (Prof. of Sac. Lit. Andover,) to the Rev. Wm. E. Channing; 8vo. New-York.

A Missionary Catechism, for the use of children ; containing a brief view of the moral condition of the world, and the progress of missionary efforts among the heathen. Published by the Yale College Society of Inquiry respecting missions. [This little work gives a concise but luminous statement of missionary labours, and dwells with much force on ' what remains to be done ' for the conversion of the world. Missionary Societies, and those individuals who are in the habit of distributing religious books, would do well to promote the circulation of this valuable catechism.]

An Historical account of the Protestant Episcopal Church in South Carolina ; by Frederic Dalcho, M. D. As-

sistant Minister of St. Michael's church, Charleston. 8vo. Charleston.

G. Goodwin and Sons, Hartford, have republished from the fifth London Edition, ' Natural Theology, or a demonstration of the Being and Attributes of God, from His works of Creation ; arranged in a popular way for youth.' By William Enfield, M. A. author of Elements of Natural Philosophy, &c. &c. [This work contains much useful instruction, exhibited in a very pleasing manner.]

#### MISCELLANEOUS.

The Judgment, a Vision. By the Author of Percy's Masque. New-York.

A New System, and Sure Guide to the Art of Penmanship. By E. Noyes, Boston.

### Religious Intelligence.

*Extracts from a "Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany. Published by order of the Presbytery."*

In July or August, 1819, the Rev. Mr. Nettleton, visited Saratoga Springs, for the benefit of his health. Shortly after that time he visited at a house in Malta, where a few people were assembled together. And if we might express our opinion we would say, this little providential meeting was the blessed means of commencing the great work of God in Malta. From thence Mr. N. passed on to the Springs ; but all was dead or dying there ; the gospel had been long preached there, but with very little apparent effect. The circumstances of that place, so peculiarly unfavourable to gospel holiness, are well known to the presbytery ; and those circumstances were never more unfavourable or influential, than at that time. This messenger of God had come to prove the healing influence of the Saratoga waters ; but having had long experience of the life-giving influence of the *waters of salvation*, he could not rest day or night, until he had endeavoured by all means to bring dying sinners to prove *their* efficacy ; and God was with him, and God's anointed servant placed there, was with him in sentiment, in love and in labour. At first

there were some found mocking, and others saying, " what will this babbler say now ? " but God honoured his own cause. An invisible agency was operative on many an heart ; pride and prejudice, hatred and hardness, ignorance and enmity, guilt and pollution yielded to its influence. The views and feelings, hopes and fears and affections of many were almost instantly changed. And with the exception of a few *high-toned blasphemers*, evidently left as a beacon on some hidden shoal, to be seen and known of all men, to warn them back from certain destruction ; all the scoffers and sceptics, infidels and unbelievers of the place, were soon found mingling in humble undistinguished company with sinners of every other name, inquiring what they must do to be saved ? In September and October the work was progressive, every day was fully employed by the people of God. The pastor of the village, and his helping brother, publicly and privately, and from house to house were engaged warning every man and persuading every man, in season and out of season, exhorting, rebuking and entreating ; and the Lord was found every where present ! Many were pricked in their hearts and forced to cry out men and brethren what shall we do ! More than *fifty* were brought to rejoice in the hope of eternal life through Jesus

Christ our Lord. And although this number may appear but small when compared with the numbers that flocked to Jesus elsewhere; yet, let it be remembered, that the numbers from which they were gathered were very small. The permanent residents in the village are few, and the surrounding country is circumscribed and very thinly inhabited. There have been fifty-five added to the church; eighteen adults baptized. The awakening continued until the commencement of the watering season in 1820, when it seemed to cease all at once. Some doctrinal disputation in the north part of the settlement had a very injurious effect. Sabbath schools are flourishing and very beneficial; monthly concert well attended; *some few instances of recent conversion*; children catechised weekly; and as a fruit of holiness in the lives of those who have named the name of Christ, we would mention a female charitable society, which, amongst the acts of its benevolence, has sent down twenty three dollars in aid of the funds of your presbytery for the education of poor, pious youth for the gospel ministry. One of their number has departed this life triumphantly.

Your committee would next turn your attention to Malta, literally a moral wild. With the exception of a very small methodist church in one corner of the town, and two or three of God's children in another corner, there was neither piety nor prayer, no mean of grace nor hope of salvation. There had indeed, many years before, been a small church there, but it was broken down and in ruins; not a single member remained who had any claim to right or privilege in it. The pride and prejudice and ambition of rule, that broke it down, were still in existence indeed, brooding over the ruins of their own producing, endeavouring sedulously to raise them as a bulwark between sinners and salvation, and rejoicing in their long continued success. There had been several attempts made to introduce the stated ministration of the gospel, but without any encouraging effect. Such was the state of things in the fall of the year 1819, when Mr. Nettleton first preached among them. There had been one or two hopeful conversions in August; and in September and October, there were a few awakened. About the beginning of October, Mr. Hunter, a li-

centiate from the presbytery of New-York, visited the place, and his preaching and other labours of love were greatly blessed among them. Mr. Waterbury and Mr. Olmsted, from the theological seminary of Princeton and Mr. Armstrong of Moreau, were all providentially led to the place, and continued for some time to labour in their several spheres of action, with very encouraging success, so much so, that on the 26th of October, there was a little church collected and organized consisting of twenty-four members, mostly recent converts to the faith of Christ. Other ministers had preached occasionally in the place; but from the time when the church was formed, Mr. Nettleton preached for seven or eight months almost constantly among them, and his labours of love was highly rewarded by the Great Head of the church. From the very commencement of his labours, the work of the Lord's Spirit became more powerful, and rapidly progressive. It was but a little while until weeping and anxious distress were found in almost every house; the habitations of sin; the families of discord; the haunts of intemperance; the strong holds of error; the retreats of pharisaic pride; the entrenchments of self-righteousness, were all equally penetrated by the power of the Holy Ghost. Foundations of sand sunk out of the reach of feeling and deceived confidence! Refuges of lies fled from the eye, and fancied security from the heart of the unregenerated.

In some cases sorrow was soon turned into joy, but in other cases anxious distress continued long; it was deep, heartfelt and awfully pungent; and brought the distressed almost down to the gates of death. Under its influence, error lost all its alluring importance; and violated obligation, forfeited happiness, a long rejected Saviour, and approaching wrath, death and judgment, with the retributions of eternity, filled every heart, occupied every thought, and agitated every feeling. Often and anxiously was the inquiry made, "What shall we do?" During several weeks, the awakening spread over different parts of the town until it became almost universal. Nor were the attempts so often and so offensively made to draw the attention to doctrinal disputation, very influential in stopping its progress. Every house

exhibited the solemnity and silence of a continued Sabbath; so profound was this stillness and solemnity, that a recent death could have added nothing to it in many families. Common conversation was rarely engaged in, while every ear was open to hear the gospel, every heart prepared to receive the tidings of salvation. There were some melancholy exceptions indeed, but we shall not name them. The breath of the Lord rested on their unholy influence, and it was wilted and withered and gone for ever. The holy one paralyzed their efforts against his anointed, and scorned their opposition to the spread of Messiah's kingdom. Within the year there were added to the church more than one hundred, and there were perhaps fifty others who cherished a hope of forgiven sin. Some of those who joined the church have been severely tried; but the trial of their faith has eventuated in the confirming of their hope and confidence in God. All who have named the name of Christ, are giving good reason to believe, that they have rested on the sure foundation, and gained a dwelling in the ark of safety. There is no tendency to error amongst them, but a great and growing attention to the pure and simple doctrines of the bible. There were fifty adults baptized.

There were some special cases, clearly manifesting the sovereignty of God's grace and the freeness of his salvation.

[This pamphlet, which contains 51 octavo pages, gives an account of revivals of religion in many other places. Our limits prevent us from making those extracts which we should otherwise wish to present to our readers.] The Committee in their Report to the Presbytery, state—"There are *twenty-four churches* under your care; and the spirit of the Lord has been poured out upon *twelve* of these, and upon the *College*. The additions to the churches, during the year 1820, as reported to the presbytery, amount to nearly *one thousand four hundred*. Of these there have been three hundred and twenty-four adults baptised! Surely "the Lord hath done great things for us, whereof we are glad."

## AMERICAN BIBLE SOCIETY.

*New-York, May 11.*

The fifth anniversary of the American Bible Society was yesterday celebrated in this city. Agreeably to public notice the Board of Managers and Officers of the Society, many of whom were from different and distant parts of the country, and a large number of Delegates from Auxiliary Societies, specially appointed for the purpose of attending the annual meeting of the Parent Institution, met at the Managers' room in the New-York Institution, at 9 o'clock in the morning. Upon the Board being called to order by the Hon. Matthew Clarkson, senior Vice President, the meeting of the Board was opened by the reading of the 72d Psalm, by the Rev. President Day, of Yale College, Conn.

After passing through the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the Officers of the Society, and the Delegates from the Auxiliaries, proceeded to the City Hotel in Broadway, where the necessary preparations had been made for holding the meeting. At half past 10, the Hon. ELIAS BOUDINOT, President of the Society, supported by Gen. Clarkson and Col. Varick, two of the Vice Presidents, took the chair, when the meeting was opened by the reading of the first chapter of Revelations, by the Rev. Dr. M'Dowell of Elizabethtown, N. J.

Letters from several of the Vice Presidents, apologising for their necessary absence from the meeting were then stated;—after which, the business of the meeting commenced by the President's Address, which was read by the Rev. Dr. Milnor, the Secretary for Foreign Correspondence. The Treasurer's Report for the past year, was then read by W. W. Woolsey, Esq. Treasurer, by which it appeared that the receipts of the year ending the 1st of May, 1821, were \$49,578 34, and the expenditures were \$47,759 60.—The Annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhull, by whom we understand it was prepared. It is an able and interesting document, and reflects great credit on the talents of that very active officer of the Society. In

addition to the general and important collection of intelligence concerning the operations of the Society, and other kindred Institutions in other parts of the world, the following facts are stated in it.—The Society have issued during the past year 29,000 Bibles, and 30,000 New Testaments—and they have received from the British and Foreign Bible Society, for distribution in Louisiana, 800 French Testaments, making in the whole 59,800, which added to the number mentioned in the last Report, make a total of 231,552 Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, since the commencement of its operations.

From the 30th of April to the 1st of May of the past year, there have been issued from the Depository 26,772 Bibles, 16,424 New Testaments; Indian Epistles and Gospels 50,—making in the whole, 43,246.—In the four preceding years, there were issued 96,314 Bibles and Testaments, and Indian Gospels and Epistles 733—making a total of 140,348 Bibles and Testaments, and parts of the latter, issued by the American Bible Society since its organization.

Among the Bibles issued during the past year, there were 155 German, 22 Dutch, 582 French, 10 Gaelic, and 1 Welch; and among the Testaments before mentioned, there were 1308 in the Spanish language.

During the 5th year of the Society, there have been issued gratuitously, 15,242 Bibles and Testaments, and parts of the latter, valued at \$9,447 84. In the course of the year, there have been added 32 new Auxiliary Societies, making in the whole 238.

After the reading of the Report was finished, the following resolutions were unanimously passed viz.

On motion of the Rev. Dr. Staughton, of the Baptist church, Philadelphia, seconded by John Griscom, of the Society of Friends, N. York.

1. *Resolved*, That the annual Report now read, be received and adopted, and that it be printed, under the direction of the Board of Managers.

On motion of the Rev. Mr. Truair, of the Presbyterian church, Cherry Valley, New-York, seconded by the

Rev. Mr. Bangs, of the Methodist church, New-York.

2. *Resolved*, That the thanks of this meeting be given to the Board of Managers for their persevering attention to the business of the Society.

On motion of the Hon. John T. Irving, of the city of New-York, seconded by the Rev. Dr. Morse, of New-Haven, Conn.

3. *Resolved*, That the thanks of this meeting be given to the Secretaries and Treasurer, for their unremitting services during the past year.

On motion of the Rev. Mr. Matthews of the Dutch Reformed Church, in New-York, seconded by the Rev. Mr. Somerfield of London—

*Resolved*, That the thanks of the Society be given to the President for his continued and watchful attention to its important interests: and that the society sincerely regret that his indisposition has prevented them from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

Each of the gentlemen by whom the resolutions were moved and seconded, addressed the meeting on the occasion with great force and effect. We shall not, however, indulge in any particular remarks on the character of the different addresses, as the Society have requested copies of them for publication. After the exercises of the meeting were closed, the Society attended to their ordinary business.—*N. Y. Daily Adv.*

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*From the Connecticut Mirror.*

CAPE HORN AND THE STRAITS OF LE MAIRE.

It is well known to all who are familiar with navigation, that there is no spot, in any sea, more uniformly dangerous than the passage round Cape Horn. There are two ways of approaching the Cape—one is by passing round Terra Del Fuego, which increases the distance about 200 miles; the other is by going through the Straits of Le Maire, which is not often attempted, in consequence of its being but seldom free from storms which are rendered doubly dangerous from the want of sufficient sea-room. The weather being uncommonly fine as the Thaddeus approached the Straits, the

Captain in order to save time, took the latter route. We publish the following extracts from the journal of Mr. R——, one of the Missionaries to the Sandwich Islands, which were written while doubling the Cape, believing they will be interesting to the friends he has left behind him in Connecticut.

*Near Cape Horn, Jan. 27, 1820.*

We this morning find ourselves clear of the dangerous shoals and rocks of Terra del Fuego, and are sailing at the rate of 6 knots an hour in a direct course for Cape Horn. The Lord has been our deliverer hitherto; we will bless his name, and still trust in him. 12 o'clock. We are now able to see Cape Horn, distant from us about 8 leagues to the N. W. The sea is so smooth that we can scarcely discover the vessel to move, though we are advancing at the rate of 8 miles an hour.—This is rarely the case in this region of storms; how long it will continue thus is known only to Him who is able to make the wind and sea obey him. 2 o'clock P. M. How suddenly is our situation changed; a few moments since all was peace, and we were sailing as pleasantly as at any time since we left America. Now all is confusion, a hail storm is rising; all hands are summoned on deck to take in sail, one cries out from the mast head, "a whirlwind;" what the Lord is about to do with us we know not; *one thing* we do know, and this shall comfort us in every trial and danger. He loves his own cause, and if he has any work assigned us in Owhyhee, he will be our refuge and salvation. 5 o'clock. The storm was terrible but is now over. The whirlwind passed a few rods from us, but did not affect us. The wind is ahead, the waves run very high, and a strong current takes us back to the east 4 miles an hour. 7 o'clock. Lost sight of Cape Horn by being carried so far to the east.

28th. Lay to all day by reason of head winds.—29th. A fair wind which carries us towards Cape Horn again.

30th. Passed west of the Cape which we have so long dreaded. What shall we render to the Lord for all his benefits to us. It becomes us to devote our lives anew to his service, and live more than ever to his glory. We know not what is yet to befall us, ere we reach the field of our labors, but we

know that hitherto the Lord has helped us; and now, not all the storms and tempests and dangers which may await us, shall hinder our erecting here in this cold and dismal region, around this memorable Way-Mark, our EBENEZER of praise to *Him* who has thus far been our Preserver and Deliverer.—Brother Bingham has written the following lines for the occasion, which were sung to-day at the close of our public worship.

#### EBENEZER.

- 1 With joyful hearts and grateful praise,  
Our Helper God thy name we hail;  
Our Ebenezer here we raise,  
While round the stormy Cape we sail.
- 2 Conducted by thy Sovereign hand,  
Mysterious, mighty, wise and good.  
We left our friends and native land  
To toss upon the raging flood.
- 3 When adverse winds our course delay'd,  
And dang'rous currents roll'd below,  
Thy voice the roaring tempest stay'd,  
And bade the breeze propitious blow.
- 4 From want, from pestilence and death,  
Defended by thy gracious care,  
To thee we raise our tuneful breath,  
Our Rock of Help, forbids our fear.
- 5 This Way-Mark\* in the trackless seas,  
Fix'd by his hand who rules above,  
The tempests of six thousand years  
Have ne'er been able to remove.
- 6 So shall our grateful record stand,  
That *hither by thine aid we come*:  
So will we trust thy constant hand,  
TO BRING OUR SOULS IN SAFETY HOME.

\* Cape Horn appears to be an island of rocks piled one above another, the *horn*, or *point*, is a huge black rock of terrible appearance, and seems to bid defiance to contending elements.

#### SUMMARY.

Dr. Scudder, one of the missionaries of the American Board in the island of Ceylon, states, in a letter to the Rev. Dr. Morse, that he finds his medical knowledge of much use among the natives. He says "I have prescribed for many hundreds, and thus have been enabled while attending to their diseases, to recommend to them the Divine Physician. No doubt you will say that, through the means of medicine, much good may be done, and that every effort should be used to open this door of usefulness wider and wider. But, my dear Sir, this door must be closed unless we have constant and large supplies of medicine from home, and many who would otherwise hear the gospel, must be prevented perhaps forever, from hearing it.—In addition to the sick many

others come with them, and to them also we can preach the unsearchable wisdom of Christ."

*Anniversaries in New-York.*—*The Education Society of the Presbyterian Church* held its second annual meeting on Thursday, the 3d instant. The Report of the Managers was read, and the ordinary business transacted. The anniversary sermon was preached in the Brick Church, on the Sabbath evening following, by the Rev. Mr. Fisher, of Patterson, N. J. from Gal. vi. 9. "As we have, therefore, opportunity, let us do good unto all men." After the collection was taken up, the Rev. Mr. McLelland delivered an address in behalf of the institution. The number of students aided by the Society is *fifty-two*.

*The Missionary Society of the Methodist Episcopal Church*, celebrated its second anniversary on Monday evening, the 7th inst. in the church in John street. The Rev. Bishop George, one of the Vice-Presidents, took the chair at 7 o'clock, and commenced the exercises by reading the 10th chapter of St. Matthew's Gospel. The Rev. Joshua Soule read the Report, and several resolutions were unanimously passed.

*The United Foreign Missionary Society* held its annual meeting on Wednesday afternoon, the 9th inst. in Dr. Romeyn's Church, in Cedar street. The Rev. Dr. McDowell, of Elizabethtown, N. J. opened the meeting with prayer, and the report was read by Mr. Z. Lewis, and the Rev. S. S. Woodhull.

*The New-York Sunday School Union Society* celebrated its fifth anniversary on Tuesday the 8th inst. The scholars assembled in the Park in front of the City Hall, at 3 o'clock, P. M.; and, preceded by the President and the other officers and committee, walked in procession to the Circus in Broadway. After the scholars were seated, they sung a Hymn, led by Mr. H. Sage. The Rev. Mr. Axtel, of Geneva, N. Y. prayed, and the Rev. Dr. Milledoler delivered an eloquent, tender and appropriate address.

Another Hymn was then sung, and the exercises were closed with prayer by Dr. Milledoler. As the scholars retired from the house each one was presented with a little reward book, entitled the "Orphan Boy." The number of Scholars present on this most interesting occasion was about 2,500.

In the evening the Society met in the Church in John-street. Col. Richard Varick, the venerable President, took the chair at half past 7 o'clock, and the Rev. Dr. Milledoler opened the meeting with a most fervent prayer. The report was then read by Eleazer Lord, Esq. Corresponding Secretary, and appropriate addresses were delivered by the Rev. Mr. Snodgras, of Fayetteville, N. C. and George Wilson,

Esq. the Rev. Dr. Spring, and James Eastburn, Esq. of this city. After the meeting was closed with prayer by the Rev. Dr. Spring, the Society proceeded to the election of officers and a committee for the ensuing year.—*Christian Herald*.

*The Mission Family.*—We do not think (says the Cincinnati Gazette of the 28th ult.) our town has ever witnessed a more affecting spectacle than was exhibited on Thursday, at the departure of the Mission family who have spent several days with us on their way to the Osage nation. This family is composed of forty-one men, women and children, and are provided with two large and comfortable keel boats. They go under the auspices of the general government and are peculiarly fortunate in having an invitation from the nation to whom they are going to impart the arts of civilized life and the light of the gospel. The chiefs of the great Osages visited Washington last summer to request the President to send them a mission. The United Foreign Missionary Society immediately despatched an agent to Washington who entered into a treaty with the chiefs, by virtue of which these benevolent individuals are seeking the wilderness, at the sacrifice of all their earthly prospects, with no other view than to promote the temporal and eternal welfare of the wandering tribes of Missouri.

On Thursday morning an immense concourse of citizens assembled on the bank of the river to witness their departure. After those who had the pleasure of an acquaintance with them during their short stay had taken their leave and left the boats, an appropriate address was delivered by the Rev. Joshua L. Wilson, urging the missionaries to be of good cheer, and warning them of the danger of relaxing in their zeal.—After which a suitable hymn was sung by the surrounding crowd and a prayer addressed to the Throne of Grace by the Rev. Mr. Kemper. One of the gentlemen attached to the mission returned thanks for the kindness they had received in Cincinnati; and as the boats were putting off they raised a farewell anthem, which was calculated to render the scene doubly affecting. We do not recollect ever to have witnessed a spectacle more solemn and impressive.

We are aware of the difficulty of reclaiming a savage from the wilderness; indeed we know it is next to impossible to reduce our native Indians to a civilized life, and we are sometimes almost induced to regret that so much treasure and so many lives are sacrificed in the apparently fruitless attempt; but when we recollect that the Son of man is to have the heathen for his inheritance and the uttermost parts of the earth for his possession, we are satisfied that such things will be brought about by human agency.

The collection made for the missionaries in this city amounted to 215 dollars 62 1-2 cents.

*New-Orleans, April 6.*

The Rev. Austin Dickinson, after visiting different parts of Tennessee, Alabama, and Mississippi, and meeting with very liberal encouragement, has recently arrived in this city with letters of introduction from Gen. Jackson and other gentlemen of the first respectability. The object of this mission is to obtain contributions for the Southern and Western Theological Seminary established in Tennessee.

This Seminary is under the direction of a synod of ministers of the Presbyterian Church, but the privileges of it are to be allowed equally to students of Divinity of other Christian denominations. It is hoped that, under the patronage of a generous public, and under the smiles of a gracious Providence, this Seminary may be the means of increasing the number of learned, pious and faithful ministers of the Gospel, and at the same time, increasing the number of well qualified instructors for colleges, academies, and schools; and thus promoting the general interests of learning and piety throughout the Southern and Western States.

The undersigned having received particular communications, respecting the nature and design of the seminary, cheerfully unite in recommending Mr. Dickinson and the object of his mission to the attention and liberalities of those on whom he may call. We cordially adopt the language of Gen. Jackson, in his letter of introduction addressed to the citizens at large:—

"Virtue cannot exist without morality and Religion; and without Virtue, Republicanism cannot be perpetuated; I therefore recommend to all good citizens the propriety of aiding this infant Institution by their liberal support, by which alone it can grow into usefulness. From this Institution, lights may arise that may give liberty to thousands, and happiness beyond the grave, to millions."

G. W. MORGAN,

A. L. DUNCAN,

ALFRED HENNEN.

I most cordially approve any Institution which may recommend the diffusion of the Gospel. If my name can add to the success of the present prospects it is freely given.

JAMES HULL.

*Dedication of the Asylum for the Deaf and Dumb.*

The ceremony of Dedicating the American Asylum for Deaf and Dumb persons, which has lately been erected in this town through the munificence of the national government, and the charitable donations of many persons of wealth in this and other states, took place on the afternoon of the 22nd inst. A procession was formed at

the Court-House, consisting of the members of both branches of the Legislature, the officers and pupils belonging to the institution, strangers and citizens, which proceeded at 4 o'clock to Lord's Hill, the site on which the Asylum is erected. Upon reaching the Asylum, which is about half a mile from the city, the whole procession were accommodated with seats in the open air in front of the building. The officers of the institution occupied the steps of the principal entrance to the building, which were so elevated as to give the whole audience an opportunity of witnessing the ceremonies. The Rev. Mr. Whittlesey, superintendant, first addressed the throne of grace in an appropriate and impressive manner, and a hymn composed for the occasion was then sung by the audience. The Sermon was delivered by the Principal, the Rev. T. H. Gallaudet, in a pathetic and forcible manner, which was immediately succeeded by the dedicatory prayer by the same gentleman. We forbear to comment upon the excellence of the discourse, as we have learnt with pleasure that it is soon to be published. Mr. Gallaudet then explained to his pupils the nature and object of the exercises which they had just seen performed. This prepared their minds to take a part in a scene in which they were so immediately interested; he then prayed with them by signs, in a manner so significant and solemn as to impress the whole audience with reverence and awe. Another original hymn was then sung after which the blessing was pronounced.

After the exercises were over, the assembly were invited to view the interior of the building. It is 130 feet in length, 54 in width, 4 stories, including a basement story, in height; and contains about 40 apartments, some of which are very spacious. It is built of brick, in a plain and substantial manner, and is delightfully situated on an eminence opening on all sides to as extensive and rich a landscape as can be found in the eastern states.

Great praise is due to the officers of the American Asylum and to the gentlemen who compose its corporation, for the zeal which they have uniformly shown for its best interests, and for the courage and perseverance with which they have met and overcome the difficulties with which they have had to contend. But they have now the satisfaction of seeing it placed beyond the reach of competition in this country, at least so long as its concerns shall continue to be managed with the same prudence and foresight that they have been.—*Con. Mirror.*

The following articles are extracted from the Boston Recorder:

The fifteenth Report of the *British and Foreign School Society*, states that 35 persons, during the preceding year, had quali-

fied themselves for the business of instruction, according to the British System, in the Central School;—several of them were foreigners, who have returned to their native countries, and are there putting the system into practice. A large school on this plan is already established at Brussels, another at Frankfort. The Central School is flourishing. An hundred children are constantly waiting for admission.—Two school rooms have lately been completed, to accommodate 300 children of each sex.—A new school has been opened on Walworth Green, for 200 girls. In the North East District of London, are 10,000 children unprovided for, after very great efforts have been made for their instruction. The Jew's school prospers. Two new schools are projected for 500 boys and 300 girls. A new school has been established for 500 girls, under the patronage of the Duchess of Kent. These schools all propose a religious education as their object. It is stated that after all which has been done, there are 40,000 children in the Metropolis who are destitute of instruction.

The country schools are in a flourishing state. Many of the children receive clothing according to the improvement they have made, and that clothing is purchased with monies contributed from week to week chiefly by the children themselves, or by their parents. They are thus taught the value of small savings—to depend on their own exertions—to feel the connexion between careful industry, and comfort and respectability.

Libraries, suited to the age of children, have been annexed to many of the schools, with the happiest effect on the scholars, and their parents likewise. Many of their leisure hours are rescued, by means of them, from idleness and vice, and the baneful tendency of improper publications that might fall into their hands is prevented. Books are also much used as rewards of industry and improvement.

In Ireland the "Society for promoting the Education of the Poor" has assisted 161 schools the past year—patronized 15,754 children, and sold 217,409 volumes of cheap, moral, and instructive books.

A new Society has been lately formed for the education of the poor in the Northern Highlands of Scotland, under the patronage of his Royal Highness, Prince Leopold, and other distinguished characters.

In France, the number of schools (on the British system) increases with surprising rapidity. They are liberally aided and cherished by the civil authorities. On the 3d of February, 1820, the existence of 1,340 schools, containing 154,000 scholars, was reported to the Society. Of regimental schools, 105 were in active operation—57 more, ready to be opened. Very

beneficial effects have been produced already, not only on the population generally, but particularly in Prisons, Workhouses, and Houses of Correction. The principles of religion drawn from the Holy Scriptures, are thus disseminated in France, and promise a speedy regeneration of the nation. Schools are to be attached to all the Protestant Reformed Churches, on the model of that at St. Foi, which is supported by Madame Dupuy.

In Switzerland, the number of Lancasterian Schools is constantly increasing. The Grand Council of the Canton of Fribourg has ordered the establishment of Schools, on the same system in every Parish. In the vicinity of Basle, an Institution has been established for training Masters to instruct the poor on an extensive scale.

The Netherland's Society for the promotion of Education is patronized by the Prince of Orange, and great progress has already been made in the system adopted.

In Russia, the British System of Instruction is adopted for the army, "from Siberia to the furthest South." The Emperor has given orders for the formation of several schools for girls of the poorest class—the higher classes being otherwise provided for. The Empress Dowager is heartily engaged in the good work—devotes most of her time to charitable purposes.

In Italy, the subject of education excites unexpected interest. A Society in Florence takes the lead, and promotes the formation of schools, not only through Tuscany, but other parts of Italy. A school at the Convent of St. Claire, has received 321 pupils, and encouraged by its masters, the formation of other schools. Many adults become pupils.

At Milan, two schools are established; one for 200, the other for 400 children. Four others are forming—they are springing up in different parts of Lombardy.

Six schools have been established at Naples—two at Nice. The subject is regarded with much interest even at Rome. And in Sardinia, where education has been most deplorably neglected, they have just begun to establish Model Schools.

The Central School in Spain, is in the most flourishing condition. Some of the scholars are sons of the Grantees and of the King's Body Guards. The Committee is composed of ten Grantees, and the Duke del Infantado presides. A Central School for girls, is also established at Madrid, under the care of the Marchioness of Villafranca. And another school on the same principles is formed in the Army.

The Prayer Book and Homily Society have issued 11,581 Volumes, and 34,734 Tracts the last year.

The Religious Tract Society of London, publish their Tracts in four Series. The first are designed for general purposes—of these they have published 160 numbers. The second, are particularly adapted to the Young—of these 88 numbers have been published. The third are intended to supply the Hawkers—are printed on broad sheets, and ornamented with cuts. Of these, there are 49 numbers. The fourth, consists of Children's Books, and contains 33 numbers. Additions are constantly making to them.

Seven important Tracts have recently been published in the Chinese language at Malacca, and most of them pretty widely circulated. They comprise within small compass proofs and illustrations of all the great doctrines and duties of Christianity.

Ten Tracts have been published by the Bengal Auxiliary Tract Society—33,000 copies printed in one year, and about half of them brought into circulation.

The Religious Tract Association at Madras have published three tracts in Tamul and Teloogoo, of 4000 copies each. The regular annual income of this Association is about £100, besides occasional donations.

The Lewis Committee of the Christian Knowledge Society, proposes to sell to any Parish within the District, thirty volumes of books, approved by the Society, neatly bound and lettered, for two guineas. A happy method of doing good among a reading people.

The above mentioned Society has distributed 1,405,437 Books and Tracts during the last year. In the same term they assisted in the education of 135,803 children as reported by 59 District and Diocesan Committees. As the whole number of these Committees is 216, if those of them that made no report were equally faithful and successful, the whole number of children aided could not be far from 500,000. The receipts of the year, were £50,874: 14: 9.

Rev. Edward Parkinson, late Rector of Great Leigh, Essex, has left to the Christian Knowledge Society, £20,000.

The English Christian Knowledge Society has upwards of 14,000 members.

The two New-Zealand Chiefs, Shunghee and Whykato, whom we mentioned some time since as on a visit to England, have been seriously affected by the climate, but probably are now on their way home. Much interest was felt for them by the religious public, and many prayers offered in their behalf—yet they give no evidence of having passed from death to life.

His Majesty George IV. admitted them to an interview with him—received them

with courtesy—shewed them the Armory of the Royal Palace, and made them some valuable presents.

The receipts of the "Scotch Missionary Society" for the year ending March 31, 1820, were £3314, 7s. 5d. The payments £4599, 11s. 11d. leaving an excess of expenditure amounting to £1285, 4s. 6d. This state of the funds has produced an earnest appeal to the public for the increase of Auxiliary Societies, and the establishment of Congregational Associations.

The Scotch Missionary Society prepares its own missionaries—a source of expense to which *our* Missionary Societies are not yet subjected—but to which they *must* yield ultimately, unless the Education Societies are well enough supported to prevent it. Seven young men are now under the care of the Scotch Missionary Society—and as they become fitted for their work, others must take their places, in a course of preparation. The friends of missions have surely the utmost reason to encourage every attempt to increase the number of pious ministers, as their own favorite object of benevolence cannot be attained unless such attempts are made and crowned with success.

*Geneva.*—The Rev. C. Malan, whose persecution in this *once* celebrated city, will be recollected by most of our readers, is now the regular pastor of a new church, and has a large increasing congregation. The word of God is accompanied with Divine power; every day some soul is newly awakened, and made attentive to the sound of the gospel. The arm of the Lord is made bare—and prejudices against the "truth as it is in Jesus" are fast vanishing. The awakenings are not confined to any particular age, but are most frequently among the young. May it not be confidently believed that the city once blessed with the presence, prayers, and instructions of such men as Farel, Virel, and especially Calvin (who has born almost as much reproach as did Christ himself) will ere long emerge from that awful eclipse which has well nigh given her the chill of death, and shine forth in her former resplendency, to animate and direct other portions of the church?

The Methodist Missions in Ceylon are prosperous. Though congregations are small, they are increasing. Some individuals give evidence of a change of heart. Several youth have discovered clearly that they know in whom they have believed. Mr. Clough states it as his settled conviction, that more is to be accomplished by personal intercourse with the people in family visits, than by teaching children to read, and preaching both to them and their parents. It is by such intercourse, he says, that the Roman Catholics carry all before them in some districts.

## DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$3,900 81, from March 21, to April 20 ; beside various articles for the use of different missionary establishments.

The Treasurer of the American Bible Society, acknowledges the receipt of \$3,529 54 in the month of April.

The Treasurer of the United Foreign Mission Society acknowledges the receipt of \$1,952 10, in the month of April.

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## Ordinations and Installations.

April 4th. The Rev. ALFRED H. BETTS, was ordained at Brownhelm, Ohio, by the Presbytery of Portage, and ordained pastor of the church in that place. Sermon by the Rev. William Hanford.

May 9th. The Rev. ENOCH BURT, was installed pastor of the associated Congregational Churches of Holland and South-Brimfield, Mass.—Sermon by the Rev. Mr. Ely, of Monson, Mass.

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## View of Public Affairs.

## NAPLES.

The revolutionists of Naples have been subdued. The exertion which they made to establish their independence was extremely feeble. Their armies have been disbanded, and some of the principal agents in the struggle for a representative government, have fled to foreign countries, among whom is General Pepe. In the possession of a large amount of public money he reached Barcelona. Austrian troops, to the number of 30,000, have taken possession of Naples. On the 24th of March, the revolutionary Parliament was dissolved, and on the 27th, the King of Naples entered his capital, amidst the acclamations of his subjects.

## TURKEY.

Serious disturbances have taken place in this empire, and according to some accounts there is a prospect that the Greeks, who have so long groaned under the rod of the oppressor, will establish their independence. Great obstacles however, must be surmounted. The established government have powerful armies; and the neighbouring, christian governments, it is stated, will not lend their aid to the insurgents. The following extracts give some account of the insurrection, and of the state of the Turkish Government.

"By a letter from a merchant, dated at Odessa, 9th Feb. N. S. he had suspended some commercial operations, in consequence of news having arrived there that the Greeks had revolted

against the Turks, in Wallachia and Moldavia. The same letter states that it was reported there that the revolt was to be general throughout the Ottoman Empire, and was expected to break out on Sunday, the 11th Feb. to which effect all the Greek inhabitants of Odessa, without distinction, capable to bear arms, have enlisted themselves and set out for Moldavia, at the rate of from two hundred to three hundred per day excited by a spirit of patriotism to recover their liberty. It is reckoned that about 4000 Greeks will go from said city to join the army. It adds, that even some masters of ships, with their crews, have abandoned their vessels to go to fight. Several shopkeepers have sent off men at their own expense, and others sell off their goods at any price to join their companions: in short that it is difficult to imagine the enthusiasm which animates the people.

## TRIESTE, MARCH 3.

*Extract of a private letter in the Journal des Debats.*

The situation of our neighbors, the Turks, excites the most lively attention. The revolutionary movements of Moldavia and Wallachia, happened precisely at the same moment that the Greeks of the Isle of Candia refused to pay the extraordinary tribute, which the Musilhim, or Governor of the Isle, had ordered to be levied upon them. Albania is far from being tranquil; the Torzidas, from which tribe the famous

Ali Pacha descends, shew a disposition to maintain his Mouctas, in the possession of his hereditary domains. The old Ali Pacha himself, by means of his immense treasures, corrupts successively, the Generals who are sent to besiege him. The Servians are in negotiation with the Porte, to demand the extension of the privileges that the late treaty between the Russians and the Ottoman empire insured them. The Divan has granted the diminution of the tribute *Karatch*, but not the military occupation of Belgrade. The inhabitants of Bornia, though fanatical musselmen, have quarrels with their Pacha respecting the privileges which his troops arrogate to themselves; their minds are not alien from the disuse of a sort of independence, similar to that enjoyed by the Servians. To heighten their embarrassments, the Porte has imprudently announced its intention of depriving the powerful viceroy of Egypt of a moiety of his Pachalick.

In such a situation, it is to be remarked that the eternal negotiation between the Divan and the Russian Ambassador, relating to the fortresses of Poti and Bathaim, (in lower Georgia) are not terminated. Those which had for their object the fixation of the limits on the side of Moldavia, were concluded some months ago, and it is not true, as was rumored, that the Russian army, under the orders of Prince Wittgenstein, is 100,000 strong; it scarcely consists of a quarter of that number, and is scarcely of sufficient force for the ordinary garrison service.

Some Turks who have fled before the Arnauts and Wallachians, have arrived at the posts of the officers of the Austrian customs in the Bannat. As they dread the infection of the plague, they were not suffered to pass beyond the line of their offices; where they remain like heaps of merchandise.

P. S. It is at this moment confidently said, that the insurrection in Wallachia and Moldavia is extending, and that nearly 30,000 Greeks have enrolled themselves under the banners of Prince Ypsilanti. Some Russian officers, who have followed him, have been deprived of their offices by the imperial government.

An English ministerial paper says, "if Prince Ypsilanti can maintain

himself for a short time even, against the Ottoman arms, with any apparent strength of adherents and of resources, the insurrection will spread; but it can terminate only in a useless waste of human life. Should the Turkish government be too weak to quell the rebellion, Austria and Russia are at hand, to end the struggle.

They will not be likely to permit the establishment of an independent Greek empire, and any question of protection by either of these powers, would involve formidable difficulties as connected with the political relations of Europe."

#### SUMMARY.

A bill, which was before the British Parliament for the relief of the Catholics, passed the House of Commons by a majority of 14; but was rejected in the House of Lords by a majority of 39.

*Amendments to the Constitution of Massachusetts.*—The committee appointed by the late Convention to receive, count, and certify the votes on the several articles of amendment, met at Boston on the 23rd inst. It appears, according to the statement published in the Boston papers, that nine of the articles of amendment proposed, are ratified and adopted by a majority of the people. The other five amendments are rejected by a majority of votes. The following are the heads of each article:—1. Religious worship, *rejected*; 2. Change of Election day, *do.*; 3. Governor's Negative, *accepted*; 4. City Incorporations, *do.*; 5. Senate and House, *rejected*; 6. Qualification of Electors, *accepted*; 7. Choice of Notaries, &c. *do.*; 8. Militia minors allowed to vote for officers, *do.*; 9. Removal of Judges, *rejected*; 10. Harvard College rights, *do.*; 11. New oath of office, *accepted*; 12. Old oath and test abolished, *do.*; 13. Incompatibility of offices, *do.*; 14. Provision for amendments, *do.*

#### BALTIMORE, MAY 21.

*Lumber Trade.*—It is estimated that upwards of 8,000,000 feet of lumber have been brought to this market from the states of New-York and Pennsylvania, down the Susquehannah river, during its late rise, as well as large quantities of pork, flour, &c.

*Brazil.*—A revolution broke out at

Brazil, on the 10th of February. On the 26th of that month, the King swore to adopt the constitution to be formed by the Cortez at Lisbon. He intends returning to Portugal with his family.

The Islands of St. Michael's and Madeira have proclaimed the constitution of Lisbon. The Portuguese Congress has abolished the Inquisition.

The revolutionists in Piedmont have been subdued.

The Swiss Cantons to preserve their

territory from violation, propose to increase their army to 68,000 men.

FRANKFORT, Jan. 21.—The ci-devant King of Sweden, lives like a private man in our city, and in the most retired manner. He has not even a single domestic in his service. He avoids as much as possible meeting the famous *Charles Hesse*, his adversary. (Prince of Hesse Rotenburg) who has resided for some time at Frankfort, and who also lives without any servant.

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## Obituary.

DIED in this city, on Sunday morning, the 27th inst, Mrs. ANN H. CONVERSE, aged 27; wife of Sherman Converse, and daughter of Samuel Perkins, Esq. of Windham.

Mrs. Converse possessed a vigorous understanding, which had been improved by a good education; and she had the confidence and affection of all who enjoyed her acquaintance. During the present revival of religion in this place, she became the subject of deep religious impressions, which terminated, as there is every reason to believe, in the conversion of her soul to God. She made, some months since, a public profession of her faith in Christ, and in her daily walk, evinced the power of that religion, which controls the affections and regulates the conduct. It pleased the Gracious Being who had thus extended mercy to her, to put her faith to an early trial. After a short but distressing illness, she was called to depart this life. In full view of death, she expressed a strong confidence in the goodness of God, and relied with composure and joy upon

the merits of the Saviour for acceptance with him.

There were circumstances in the situation of the deceased, which rendered her death peculiarly affecting. A husband, parents, and numerous friends, were involved by it, in deep affliction; an only child, and that an infant of a few days old, appeared to solicit the kind attention of a mother. But He who seeth not as man seeth, determined the event, and the pious mind will reflect with gratitude upon the mercy connected with the judgment. Before the deceased was visited with sickness, she was led to trust in God, and to hope in Christ; and was at the close of life enabled, with a hope, full of immortality, to commend her spirit into the hands of her Redeemer. In view of a scene like this, how invaluable do the consolations of religion appear! In the sudden death of this amiable and pious woman, the providence of God unites in saying "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

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## Answers to Correspondents.

A. Z.; and W. W. will be inserted.

Two communications from A. B. C. have been received.